

# *Newsletter*

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OF THE AMERICAN RESEARCH CENTER IN EGYPT

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Cover Photo: The Delbrun Shukri House in Hilmiyya: An example of the new Islamic style modern architecture of Cairo at the turn of the century. Photo: Khalid Asfour



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WESTERNIZATION WITHIN TRADITIONAL CONTEXT: HILMIYYA AL-JADIDA

KHALED ASFOUR

Editor's Note: Khaled Asfour was an ARCE Fellow during 1989-90. He is a doctoral candidate in the History, Theory, and Criticism Program, Department of Architecture, Massachusetts Institute of Technology.

At the turn of the twentieth century, the reformation process, which was manifested in various facets of culture including architecture and town planning, continued to take place in Cairo. By that period, Egypt was already well informed of European culture. The years of introduction between the native and European cultures

were over, and the wishful thinking that the foreign presence was a temporary acquaintance no longer prevailed. Conventions of the local culture were to create a permanent place for the newcomer -- the European. As a result, a rigorous process of interaction came into existence. Deconstruction, diffusion, adaptation and resistance are only a few notions involved in this process. Cultural criticism was intense. The European was seen as the contaminator as well as the rescuer; the native Egyptian was seen as being regressive as well as authentic. It was a period of re-evaluation and innovation.



This interaction created diverse responses that varied in degree: reluctant acceptance, holistic fascination, rigorous rejection and conditional agreement. I am interested in investigating the middle ground and not the extreme attitudes, the mixed feelings that simultaneously took into account the validity of the two components: local and foreign. More often than not, intellectuals adopting the moderate line still saw them as two polar components. However, this was a polarity that did not contain enmity in its ingredients, that was not uncompromising, but rather, a temporary incompatibility that naturally arose between the old and the new. Anxiety surely existed between the two components, however it was invested to decrease the in-between distance rather than separate them. The question is how this investment was made and how it was manifested. Was this incompatibility ever resolved? This is the main theme of my research.

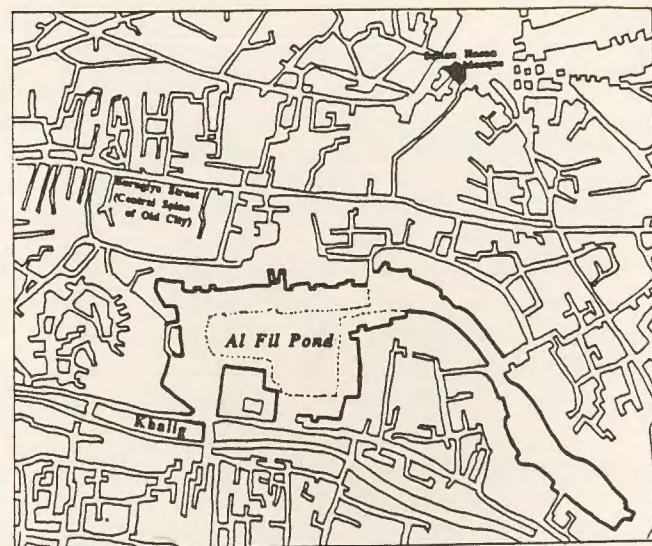
In light of this I shall analyze the architecture and urban development of Hilmiyya neighborhood. Originally this neighborhood was part of Birket (Pond) al-Fil. In the nineteenth century, the ruling family of Muhammad Ali acquired the area, filled in most of the pond and built a palace for one of its princes, Abbas Hilmi I. A map from the 1840s shows the palace with its garden overlooking al-Mu'iz street, the central spine of Cairo.

The map of Grand Bey in 1870s shows the palace and the layout of the garden in detail. The palace has diminished in size yet still took orientation of the old spine of Cairo. Moreover, the garden was divided into a grid of pathways which also followed the orientation of the traditional spine. What seems to have had different orientation is the new spine: Boulevard Muhammad Ali, which was completed in 1873<sup>1</sup>.

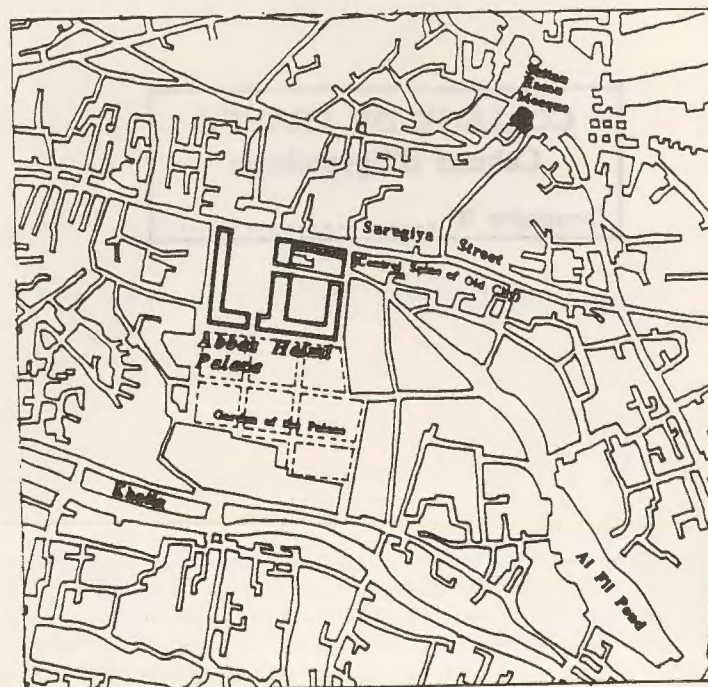
In 1894 the garden was converted into a public utility by the Ministry of Public Works and was redesigned into a network of streets and plots of residential land. In 1903 the palace was dismantled and underwent the same process of conversion. Eventually an entire neighborhood by the name of Hilmiyya al-Jadida flourished<sup>2</sup>.

By superimposing map 1986 produced by the Ministry of Public Works with that of Grand Bey (1876) we can understand the design process that took place when converting the layout of the garden into streets for public utility. The planner chose the intersection of Boulevard Muhammad Ali, the first major spine in modern Cairo with al-Mu'iz Street the first central spine of old Cairo. With this point of intersection, he followed a North-South path and ended with a East-West path. Up to this point the designer not only respected the orientation of garden paths but actually followed their axes.

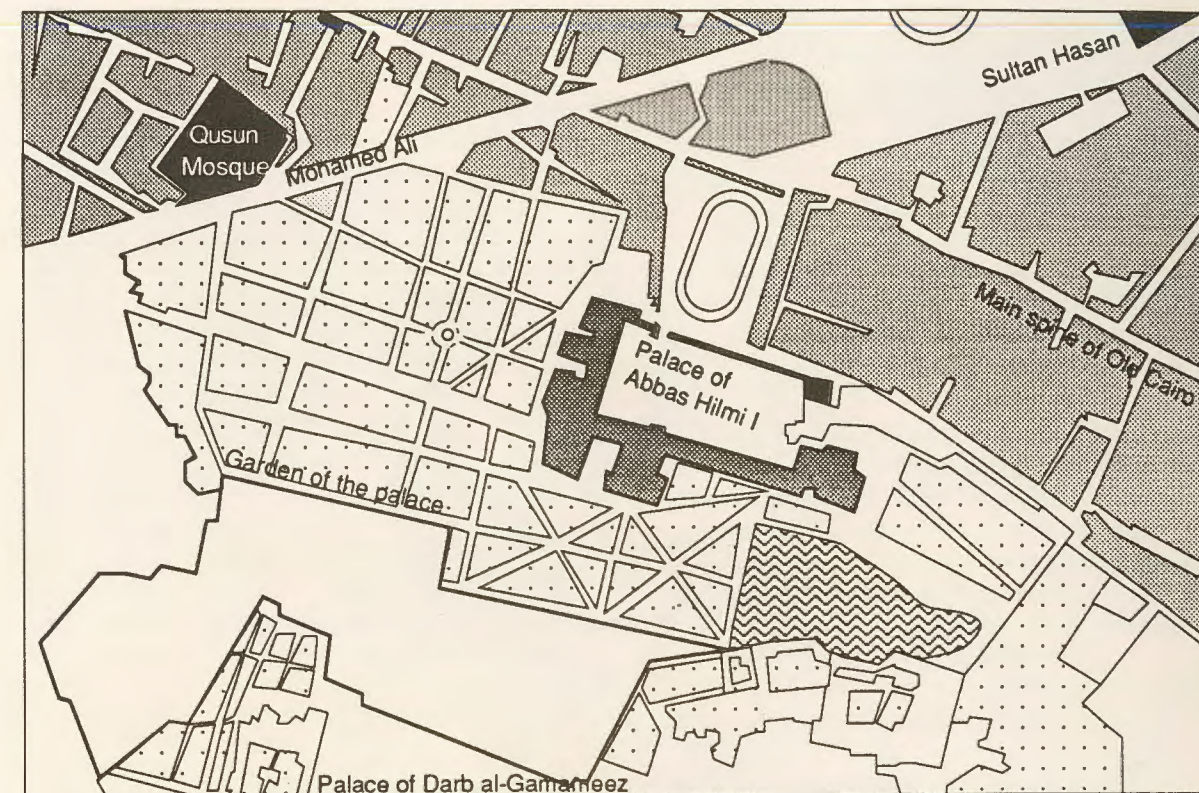
On orientation the roads to the garden layout, i.e., to the traditional axis of al-Mu'iz street, the planner also had to take into consideration the orientation of the new Boulevard of Muhammad Ali. He responded to the later artery by drawing a road perpendicular to it. In order to absorb the shift in axis between the two grids, modern and traditional, in the layout of the neighborhood, nodes were utilized. Ideally, the road perpendicular on Muhammad



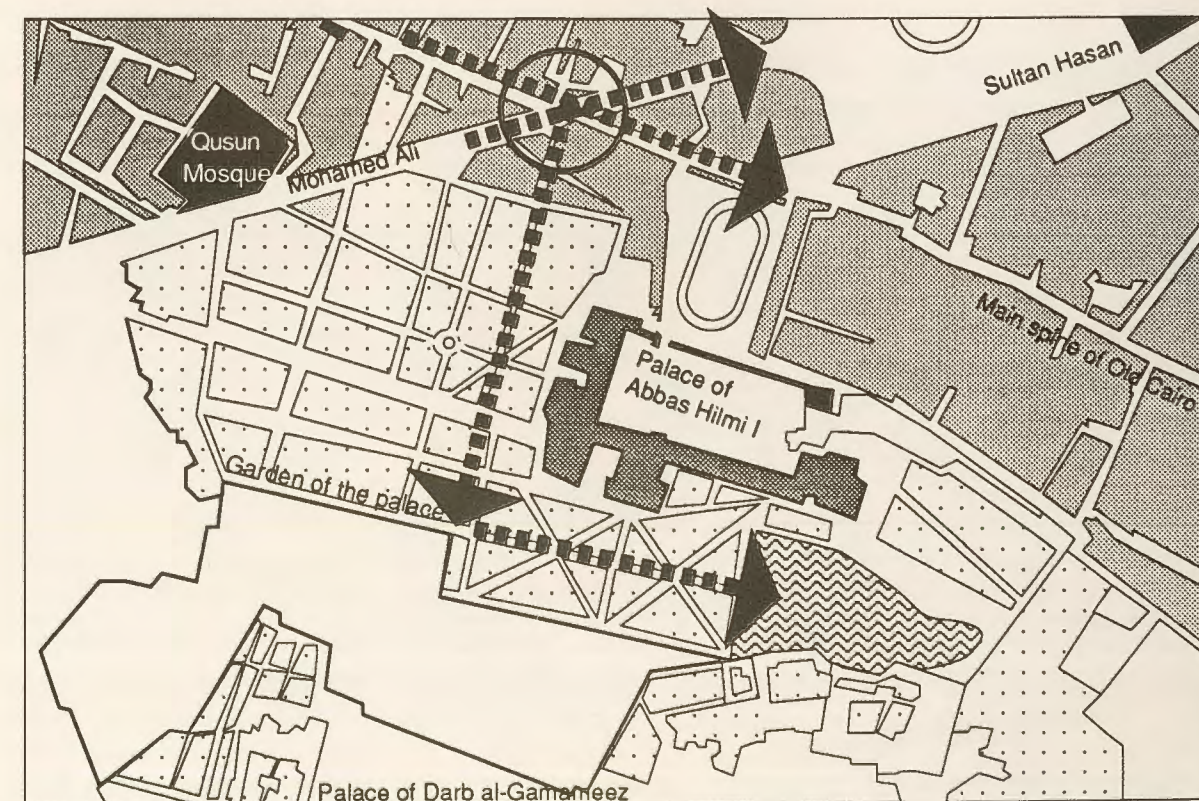
Napoleon map of Cairo in 1800 showing al-Fil Pond.



Cairo in the 1840s.

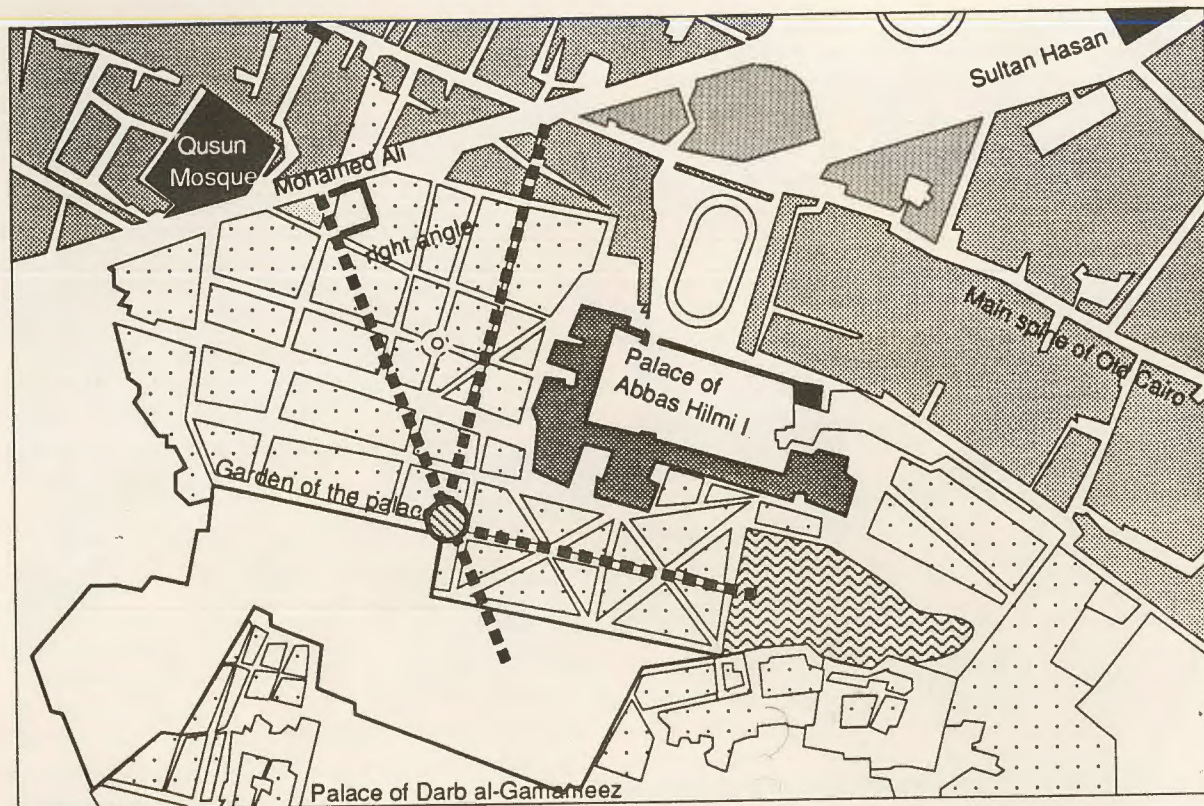


Map of Grand Bey showing the palace of Abbas Hilmi I.

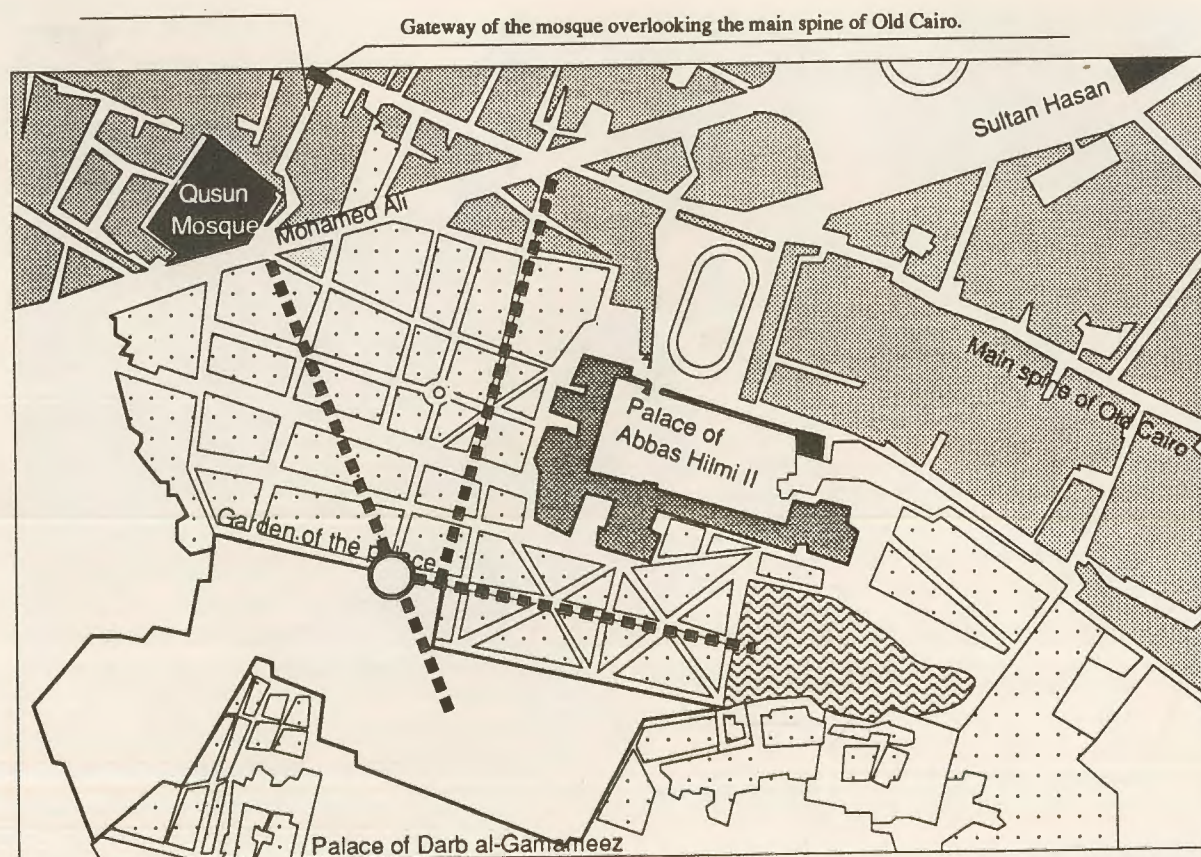


Palace of Darb al-Gamamiz.





Street leading to the main entrance of the original mosque.



Ali Boulevard should intersect the other two in a circular node, but that was not the case. The planner sought a more meaningful layout by placing the perpendicular road immediately opposite an alley located on the other side of Muhammad Ali Boulevard. This alley lead to the original main entrance of Qusun Mosque that punctuated the traditional spine. The result was the creation of a peculiar node which is slightly shifted from the corner of the two intersecting axes. Odd as it may seem, the planner sacrificed the ideal geometry of having the three roads radiating from the node in order to respond to the particular local conditions. The rest of the street layout responds to either the traditional or the modern axis.

In the second phase of development, when the palace was dismantled, the planner used the same approach in design, for he responded wholeheartedly to the layout of the palace. He lined the courtyard of the palace with a new layout of roads, after which further subdivisions took place. Thus the final layout of Hilmiyya is a network of street, some responding to Muhammad Ali spine which is seen more in the first phase of planning, while others respond to al-Mu'iz spine. Thus the notion of accommodating the old and the new, the European and the native, was an indispensable criterion in the planning of Hilmiyya. To celebrate this design approach, the Ministry of Public Works, which was located in an adjacent neighborhood, choose the node linking the traditionally oriented grid with that which is westerly oriented, to carry the name of the neighborhood.

This work of the ministry reflects a relaxed attitude toward Europeanization. The European component was no longer seen as completely alien to the culture and therefore needed to be enforced as in the case with Boulevard Muhammad Ali. In this case, the uncompromising straightness of the street, slicing through the densest sections of the urban fabric for a distance of one kilometer, reflects the antagonistic approach toward the traditional fabric. The geometricity of the boulevard never considered or even sympathized with the existing fabric. The old city, with its irregular streets, dead ends and dark alleys, was considered non-hygienic and unsuitable for new rapid modes of transportation, and inappropriate for the desired grand image of Cairo.

However, the approach differed by the turn of the century. Urban planning policies reflected a less extremist attitude toward the two ends, traditional or European, and a more subtle expression was adopted especially in piecemeal interventions. "The new sieve has its tightness (*al-ghurbal al-jidid luh shadda*)"<sup>3</sup> was a prevailing proverb that sums up this process of moving from an extreme to a moderate line by the time the idea is conventionalized.

The idea became familiar not only in new town building but in the old city as well. In 1904 Ministry of Public Works received a request from the Ministry of Awqaf to renovate the Mosque of Sultan Hanafi and to upgrade the surrounding streets. On scrutinizing the plan which the ministry had approved, it is apparent that the policy of ameliorating the milieu involved the extension of a side

street to link with a major one. It also included the creation of a link between the street that abutted one side of the mosque with another. In this way the mosque became more visible and accessible to the surrounding community, which was the prime objective of the Ministry of Awqaf.

The ministry in its request added its desire to see the surrounding streets "regularized" (*ta'dil muntazim*) so as to suit the fame of the mosque<sup>4</sup>. The policy of regularization, in this case, did not mean creating two parallel lines indefinitely, but rather was a detailed study of the streets, section by section, side after side, to see which portion of the street facade was worth preserving, so as to eventually create, a meaningful regularity while causing minimum damage. Thus the final treatment resulted in streets for the sake of ideal geometry, with alleys becoming wider in T section yet in harmony with the surroundings.

The policy of western systems responding to local environment became a convention by the end of the nineteenth century. This policy was not limited to urban planning but involved architecture as well.

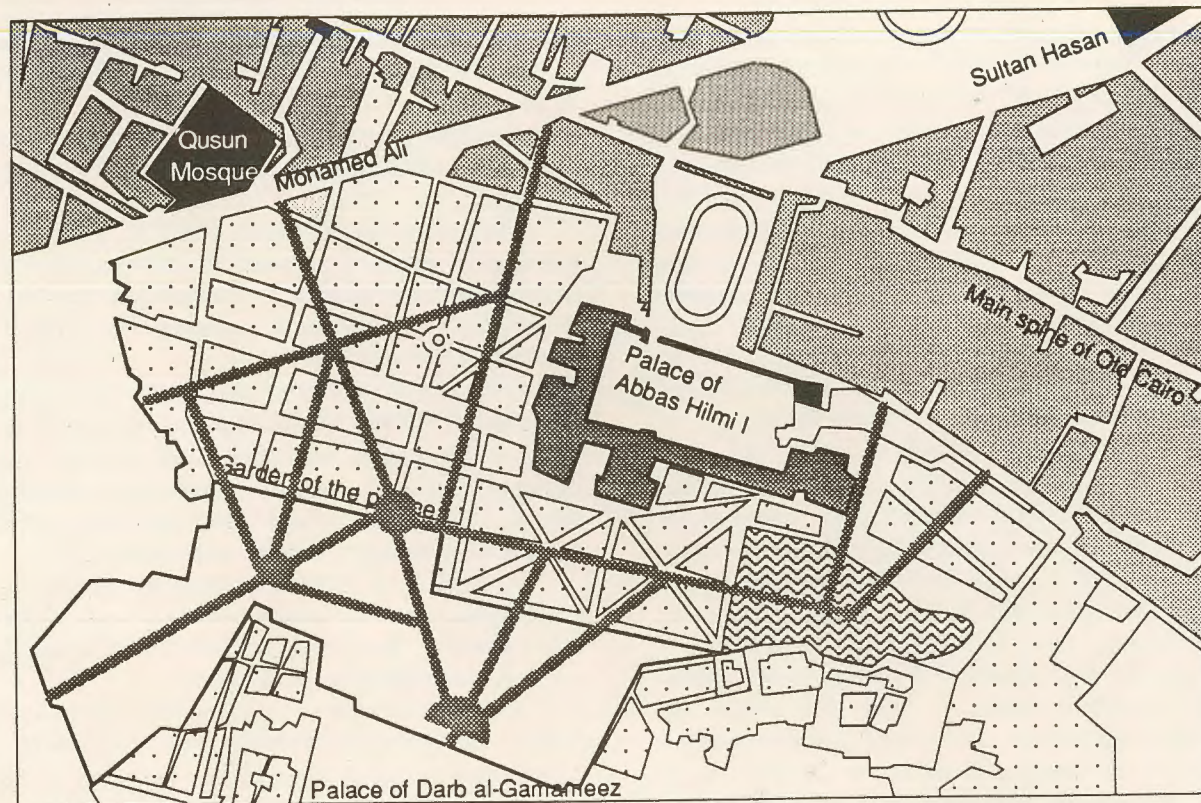
Modern education in Egypt helped in crystalizing this policy. Determined to build Egypt into a powerful state Muhammad Ali paid considerable attention to erecting schools in which western sciences were taught. All the schools were oriented toward army building. That is to say that every school had to prove its genuine benefit to the army<sup>5</sup>. Consequently, practical sciences were those which were of prime interest for their direct applications. The sole criterion for education, then, was a relationship of timely cause and effect: western theory and local practice, modern technology and domestic production. This philosophy in education also prevailed even after most of the army was disbanded in 1882<sup>6</sup>.

From this perspective we should try to understand architecture in the context of al-Muhandiskhana School (polytechnic school), this being the official source of architectural education in the nineteenth and twentieth centuries in Egypt<sup>7</sup>.

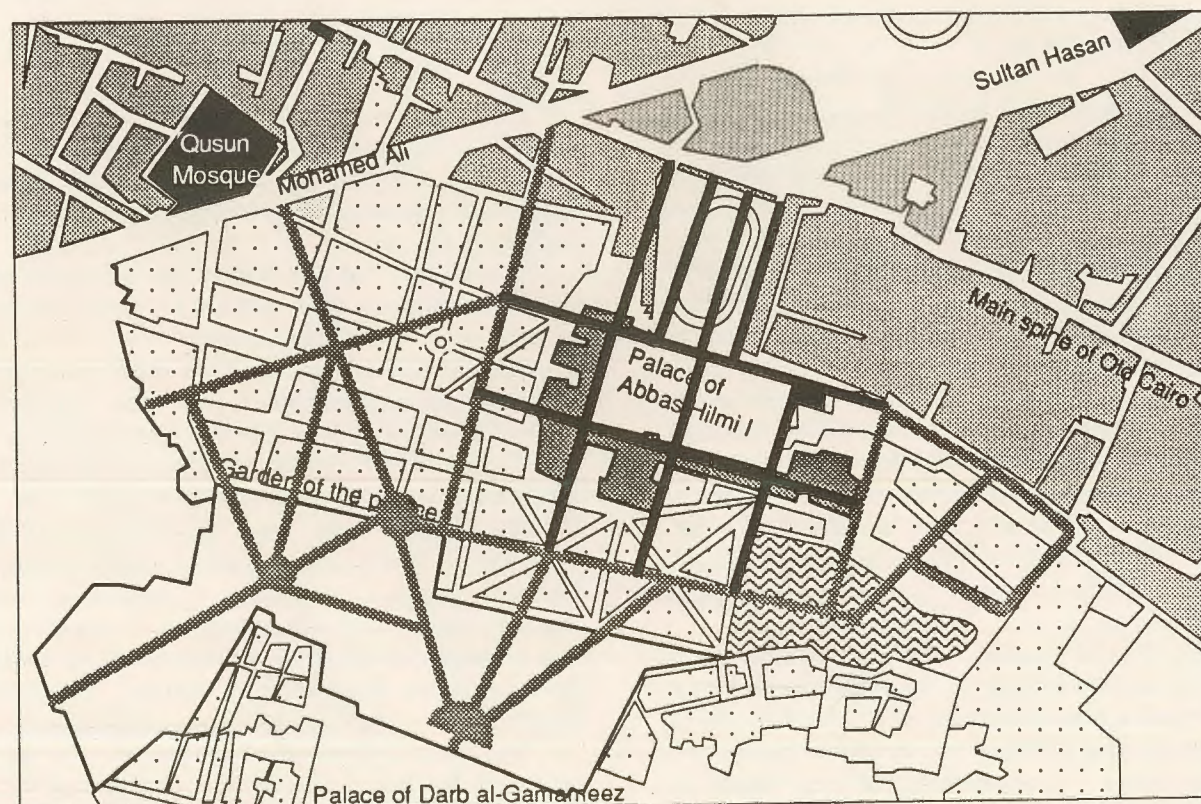
Starting with the first half of the nineteenth century the Muhandiskhana was erected to train students for artillery and naval engineering, road and bridge construction, mining, etc. For all these specializations knowledge of mathematics and physical sciences was deemed necessary<sup>8</sup>. Even after educational reforms in the 1840s<sup>9</sup> and 1860s,<sup>10</sup> the whole discipline of architecture continued to be embraced in a subject taught in the midst of school curricula that were heavily oriented toward technology. The curriculum used to consist of geometry, algebra, statistics, machines, mechanics, physics, chemistry, etc<sup>11</sup>. Naturally architecture in this context was seen as another technical science that taught the method of construction but not the art of design. Therefore the discipline was striped from its theoretical framework.

The theoretical aspect of architecture was taught in the Ecole des Beaux Arts in Paris which was the most famous and influential school of architecture in nineteenth-century Europe. The influential thought of the school was

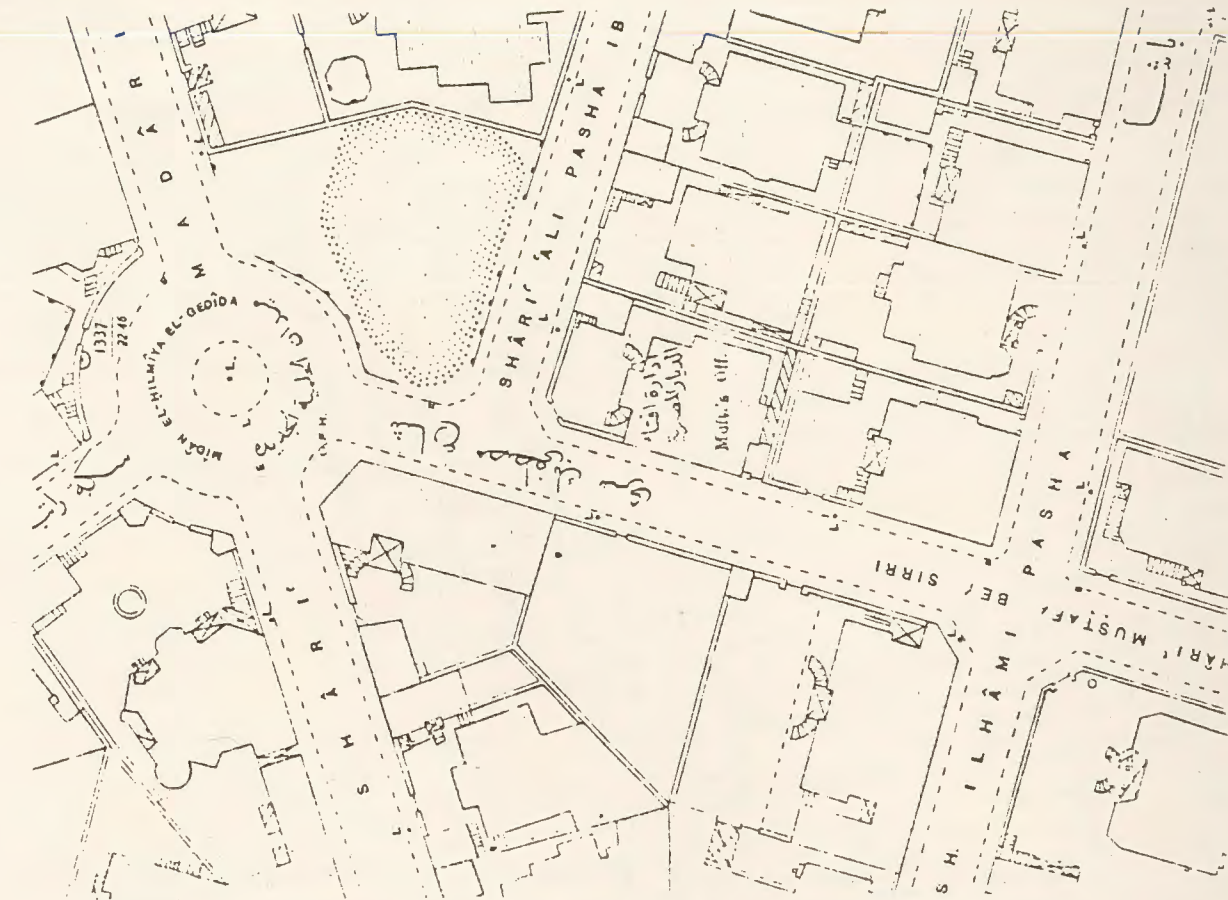




Plan showing the first phase of development.



Map showing the final scheme of Hilmiyya.



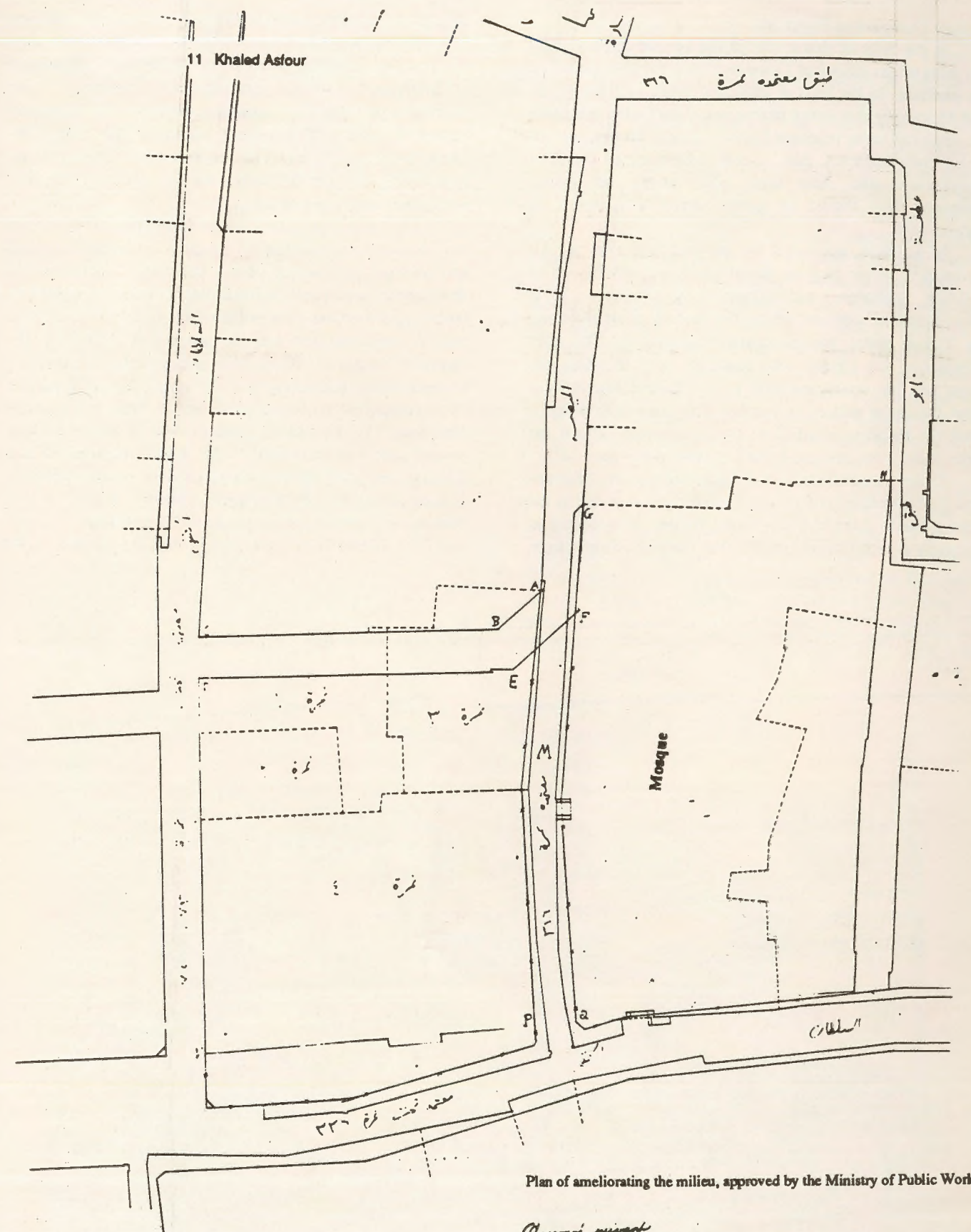
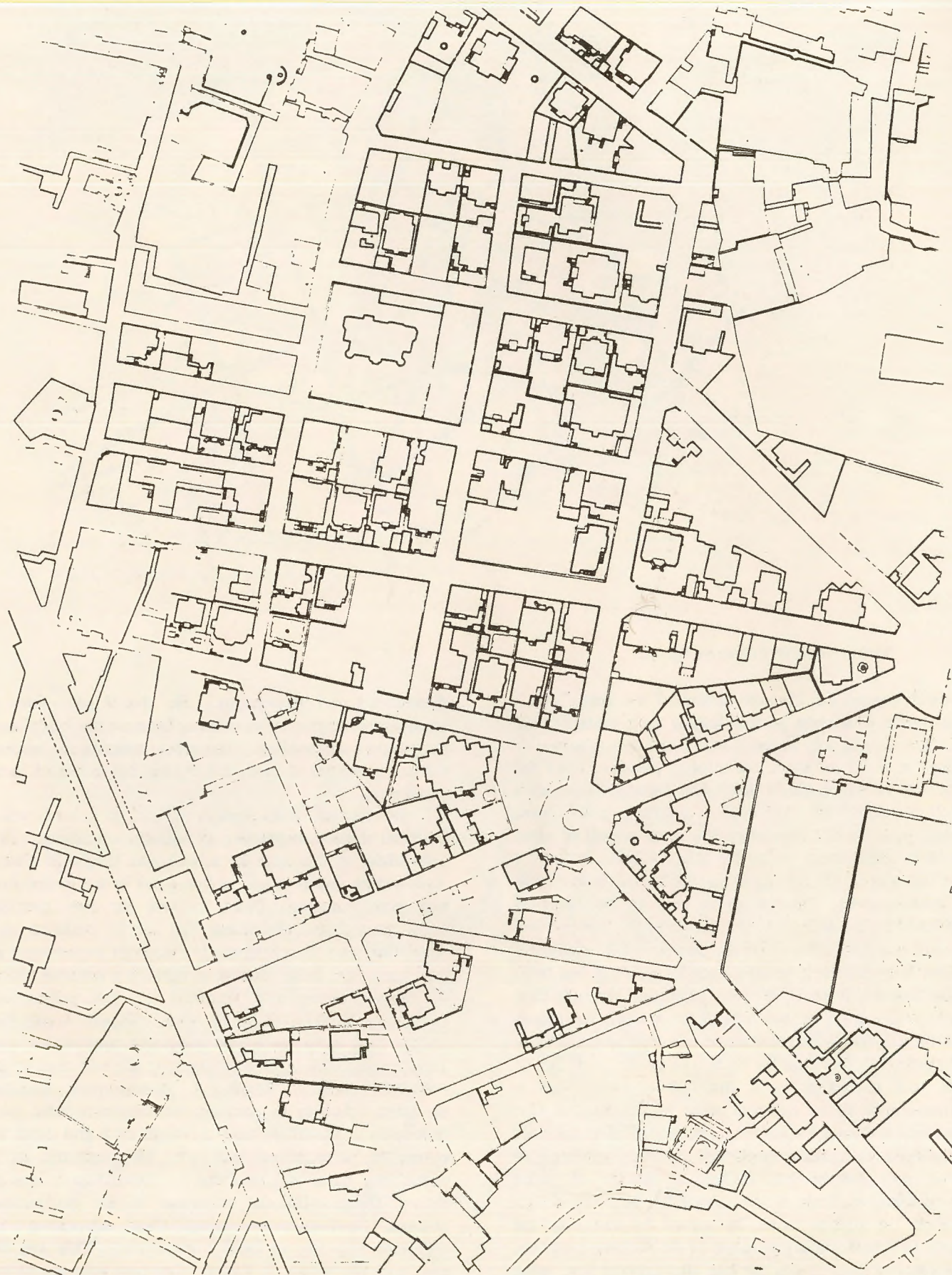
Detail of map of 1911 (Hilmiyya Square).

centered around the Platonic notion of the term "idea." This notion conceives perfect beauty as a metaphysical enterprise that is only in the intellect and comes to reality taking the shape of an object through universal laws the principles of which nature itself had found. These laws entail motions of symmetry, axiomaticity, proportions, hierarchy, order and harmony, that is to say all of what comes in architecture under the title "la belle nature," a term that was coined by Vitruvius, the ancient theoretician on architecture. The object is said to be beautiful depending on the amount of infiltration of this sublime and spiritual notion of beauty into the matter<sup>12</sup>. Ultimately the notion in its complete sense cannot be reached, but what artists can do, is strive towards perfection through their intellectual and artistic handling of the matter. For this to be achieved, the soul must become accustomed to the sight of beautiful deeds. Thus the student of the Ecole de Beaux Arts was trained to seek inspirations from what is acknowledged to be the best work of the masters like Vitruvius and later Palladio<sup>13</sup>. The student was not only encouraged to consult important historic buildings of Rome and Athens but theoretical design of older distinguished students of the school<sup>14</sup>. In every design problem the student faced, he started by designing the "parti" or scheme of organization of the building program. The superior student was the one who utilized best, what he learned from the old masters through his study of

dispositions and proportions. He should also show a considerable degree of consistency between the "parti" and the program of building. The school teaches the student the purist attitude toward architecture that disregard local conditions.

By contrast, architecture in polytechnic schools was a practical science responding to regional conditions. The curriculum of this type of school was taught in Cairo. Architecture that is taught in five years in the Beaux Arts was now narrowed down in one or two courses: consequently, the discipline had to be reduced and simplified. All the creativity the students experienced in the Beaux Arts in an attempt to achieve a sublime notion of beauty, were now flattened in the polytechnic curriculum by the availability of encyclopedic books that codify and index types of programs and styles of architecture. The method of teaching allowed students to conceive classical forms as standardized modular elements. Aiming to compose building programs, they then learn to assimilate those elements on a grid paper by means of permutations and rules of symmetry, as if assembling parts of a machine<sup>15</sup>. Devoid as it was of theory, the architecture education in the polytechnic ensured down-to-earth-training, thus advocating by definition response to local environment. This was the case with the school in Egypt. Teachers who taught the discipline in Cairo were primarily polytechnic graduates,





Plan of ameliorating the milieu, approved by the Ministry of Public Works.

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be they European or Egyptian.

In the light of this it should not be surprising to find the rules of the school of Cairo required pragmatic training for students. In the laws of 1902 and 1908, Articles 13, 14 and 15 specify that every course must have time allocated for applying what students learn in class. In the case of architecture students, they should watch actual building construction and note their observations on paper. Moreover they should be given survey assignments at various sites.

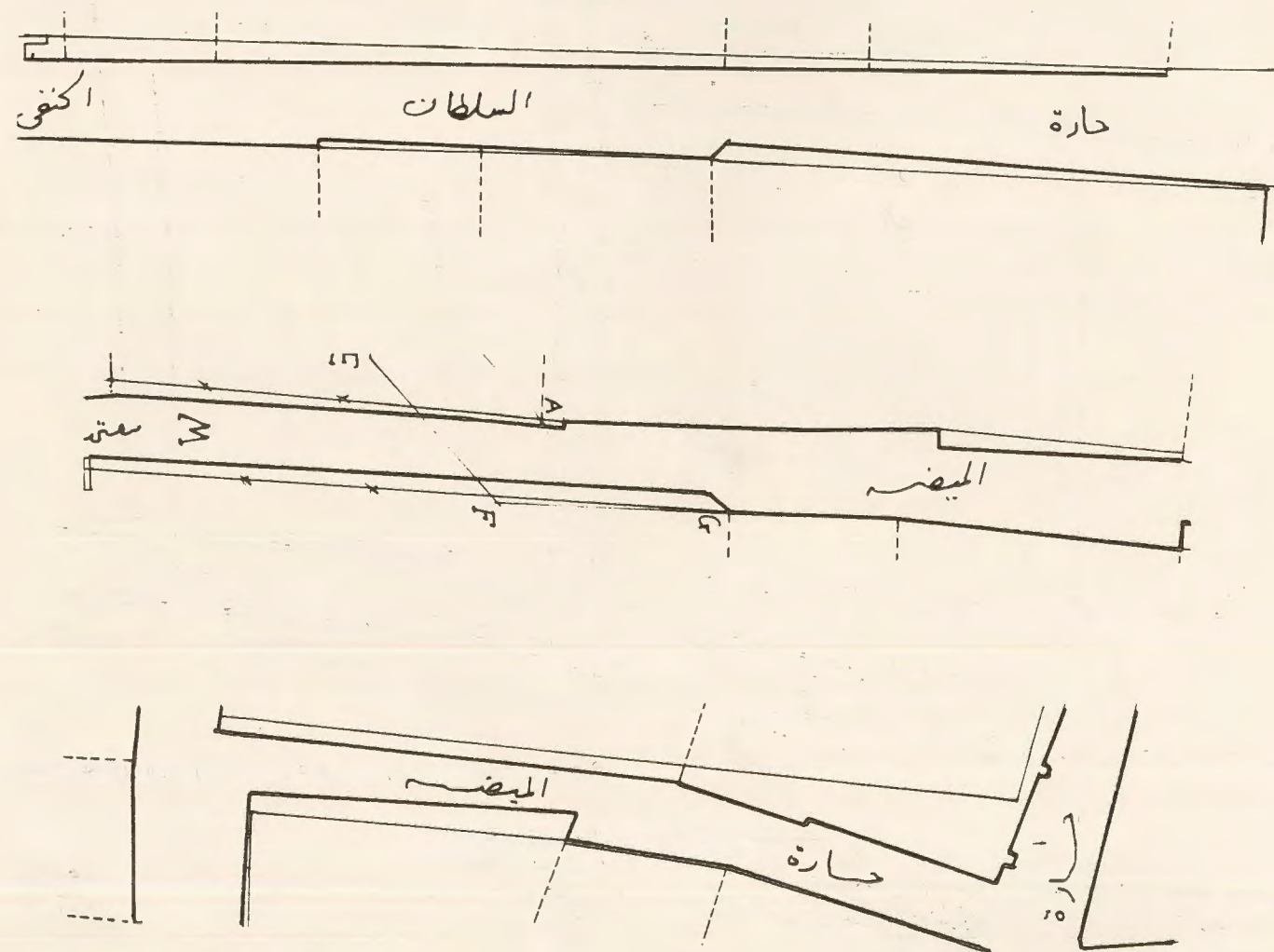
In addition, textbooks for students like that of 'Ali Mubarak<sup>16</sup>, cover at great length technical description of building materials and construction. There is a presentation of only one of the five orders of architecture, the Tuscan order, for its relative simplicity. The only information the student was required to learn about the order was the equations used to get correct proportions. How the order related to various programs of buildings, what the theories attached to the order were, where the order came from, are questions that were never tackled.

Twenty years later, in 1897, another teacher, Muhammad Arif, wrote a textbook for architecture students in the same school. Like 'Ali Mubarak, he saw architecture as primarily a technical discipline that teaches constructions

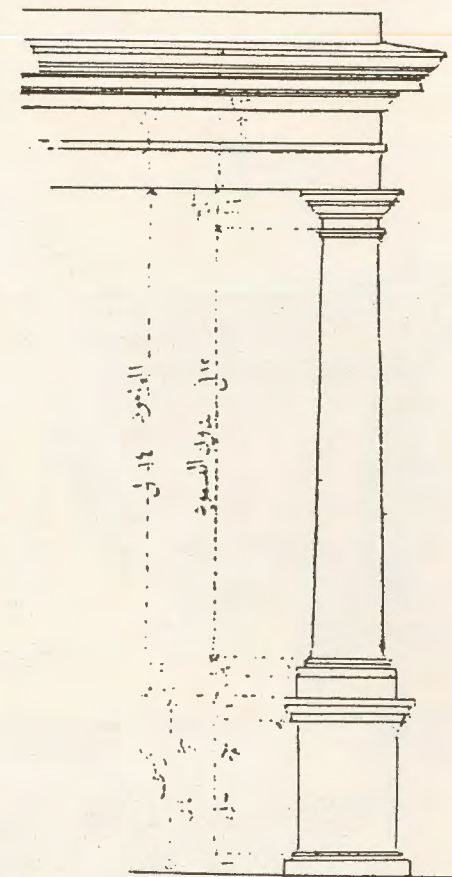
of edifices. Responding to local conditions was a criterion in his definition of architecture<sup>17</sup>. Buildings to him were composed of parts that were assembled and were governed by mechanical laws of regularity and symmetry. This important perception of buildings explains the prevailing attitude towards traditional architecture at the time. The latter was seen as possible components that could be theoretically reassembled in regular and symmetric manner when designing new edifices.

He classified the notion of pleasantness in architecture as a reflection of function through the inward and outward appearance of the building. Decoration in this context was seen as irrelevant to actual program of building, it was just some surface treatment that concerned only a craftsman and had the purpose of reflecting the status of wealth. What only concerned a student of architecture in this school was the acquisition of a pattern book containing plates of ornaments. Thus the book of Bourgoin (1873) on Islamic patterns was of special interest to Arif and was abstracted in his book. Because of this attitude, we can perceive decoration on some Hilmiyya houses as series of incoherent "plates" which do not connect with the formal language of the building.

The Muhandiskhana was by 1868 transferred to the



Detail showing the policy of intervention in the old fabric.



Palace of Prince Mustafa Fadil in Darb al-Gamamiz<sup>18</sup> which was abutting Hilmiyya quarter from the southern side. That is to say architecture approaches of the school was best manifested in Hilmiyya.

The neighborhood during this period was primarily residential in character. Clerget in his social classification of neighborhoods characterized Hilmiyya society as semi-indigenous and semi-European<sup>19</sup>. This should not be surprising since the society was composed of cultured elites who were highly educated, some of whom were even among members of educational missions that were sent to Europe. Consequently we find considerable percentage of this society being government officials, notable reformers and literary critics. But what really made Hilmiyya a cultural center is the exceptional high percentage of schools in Darb al-Gamamiz. There were a preparatory and secondary school (*muhandiskhana*), a school for the study of Egyptology and School of Administration and Languages (*al-alsun*) which later became the school of law<sup>20</sup>.

This educational atmosphere in the area had inspired the Ministry of Public Works to name the newly erected streets of Hilmiyya after educational figures. There are streets named after 'Ali Mubarak (Minister of Education [Diwan al-Madaris]), Riyad Pasha (Minister of Education in the cabinet of 1873), 'Ali Ibrahim (Minister of Education in the cabinet of 1879-1881) and 'Abdallah Fikri (Minister of Education in the cabinet of 1882). The word

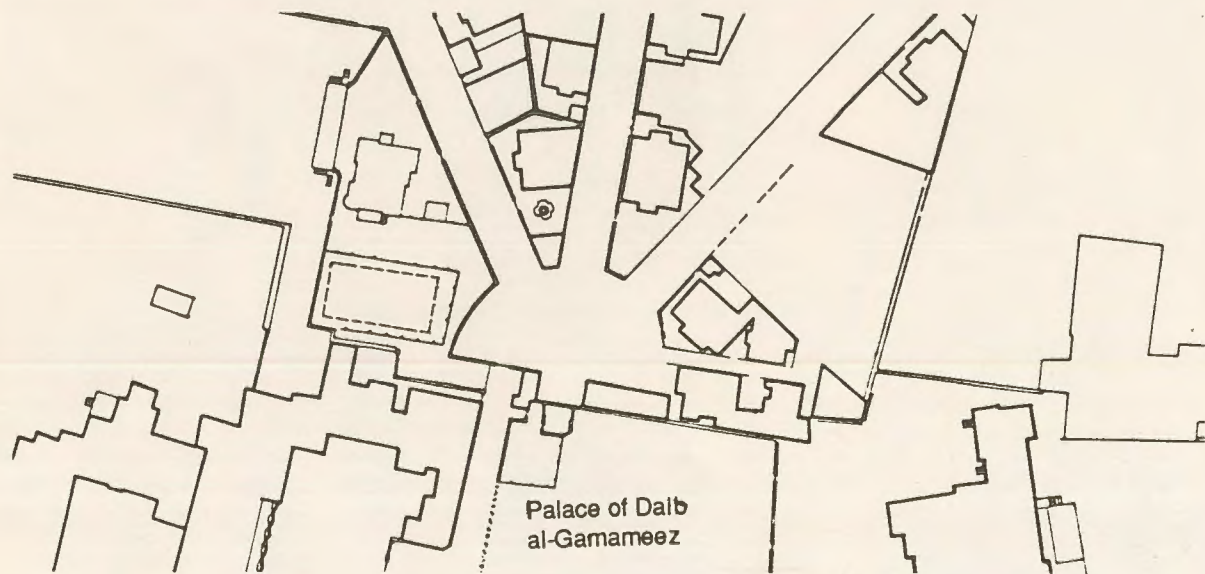


View of Delbroun Shukri House in Hilmiyya is of Islamic style and reflects this approach.

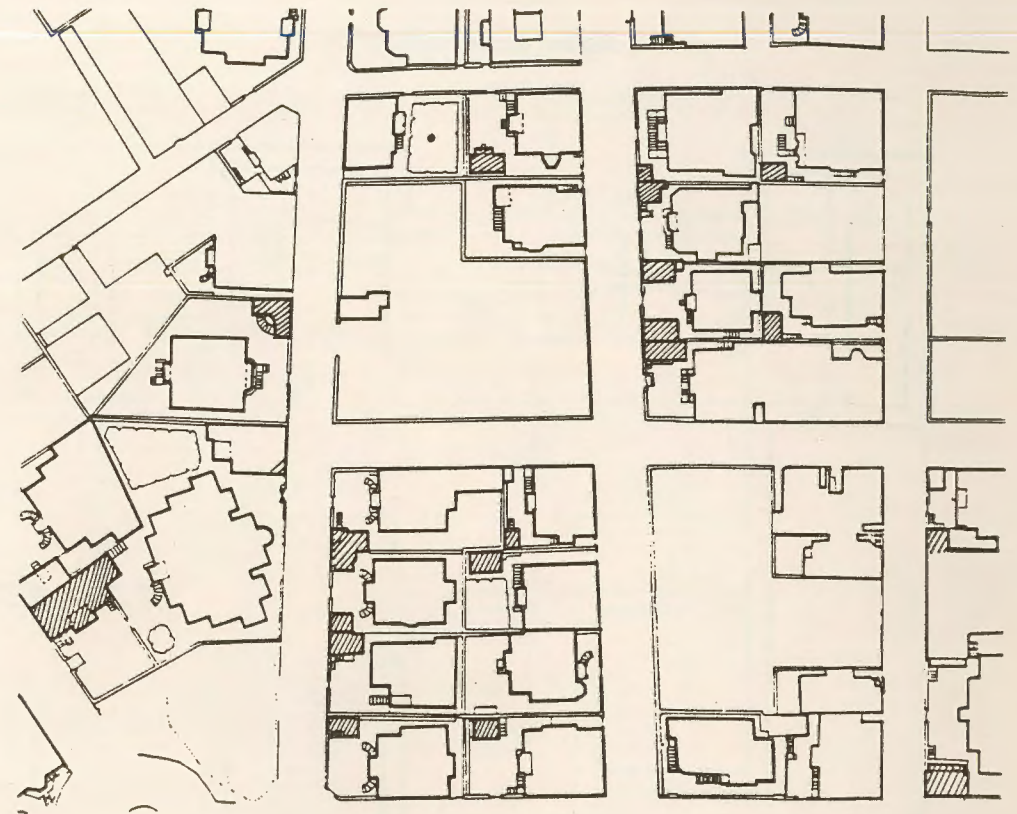




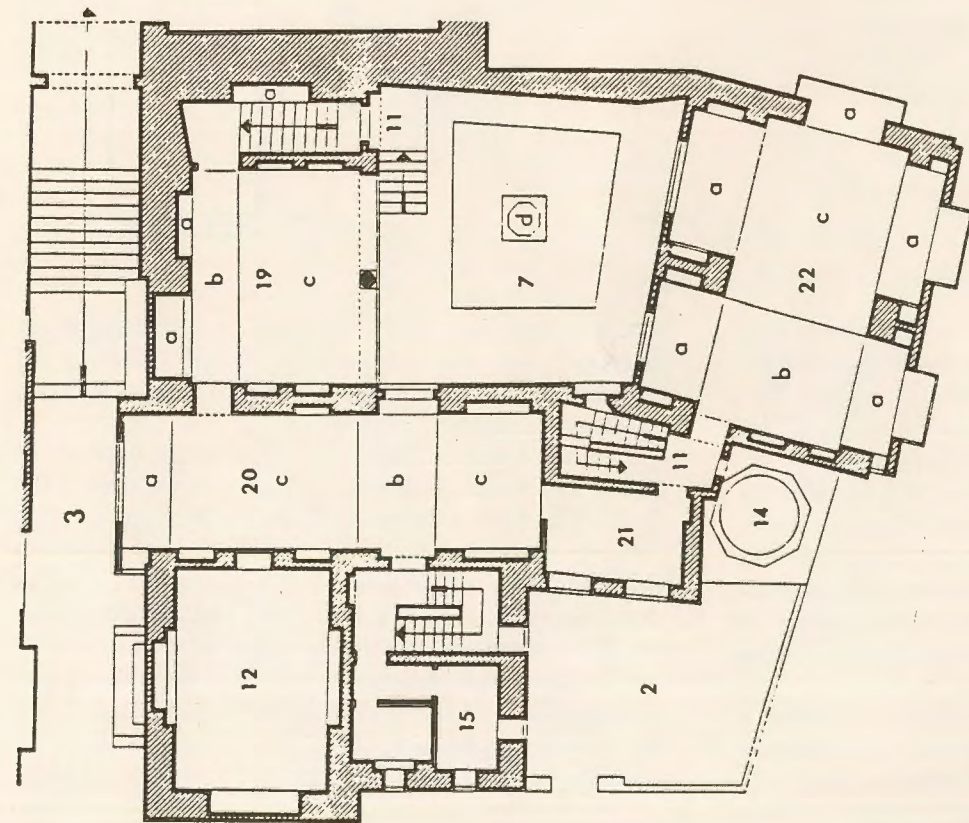
View showing some decoration treatment on Hilmiyya facades.



Detail of Map of 1911 (Mustafa Fadil Square).



Detail of Map of 1911 featuring the salamlek.

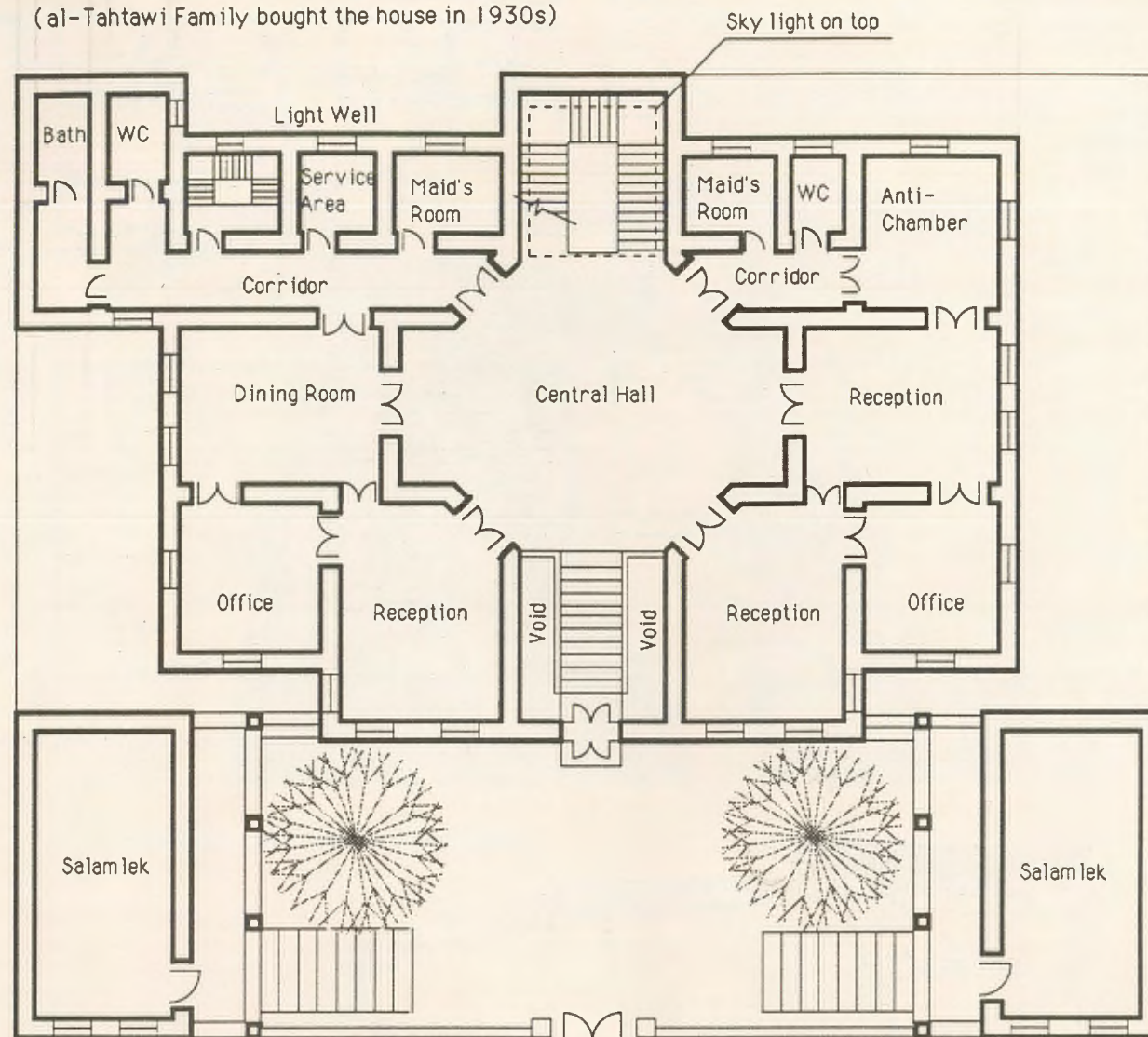


Plan of Kiridliyya House, ground floor.



# Abdul Latif Residence

(al-Tahtawi Family bought the house in 1930s)



Plan of a villa showing the duplication of the salamlek for the sake of symmetry.

"schools" (*al-madaris*) was given to one Hilmiyya streets. Most important of all is the semi circular square which connects Darb al-Gamamiz with Hilmiyya named after Prince Mustafa Fadil<sup>21</sup>, who donated his palace proper for creating this educational center in Darb al-Gamamiz.

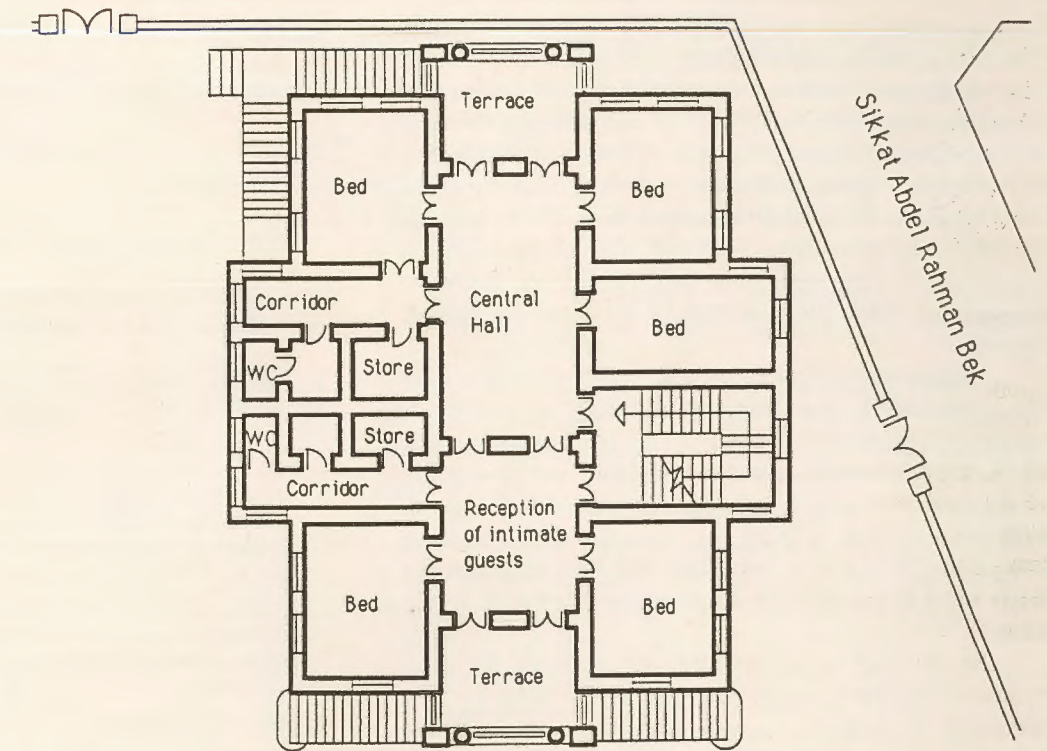
In this cultural atmosphere, the residents of Hilmiyya lived in houses that combined European aspirations with traditional settings. Map of 1911 reveals this clearly, for most of the houses included separate structures which were raised from the ground by one flight of stairs and were located as close as possible to the entrance gate of the garden or even had separate entrances.

This structure represents the salamlek of the house: a reception hall for male strangers or distant acquaintances. In 18th century Cairene mansions the salamlek used to be an integrated structure within the house. It may either be a *qa'a* (reception hall) connected to a *maq'ad* (loggia) on the first floor above the ground, and or a *qa'a* in the ground floor (*mandara*). It is worth mentioning that, in general,

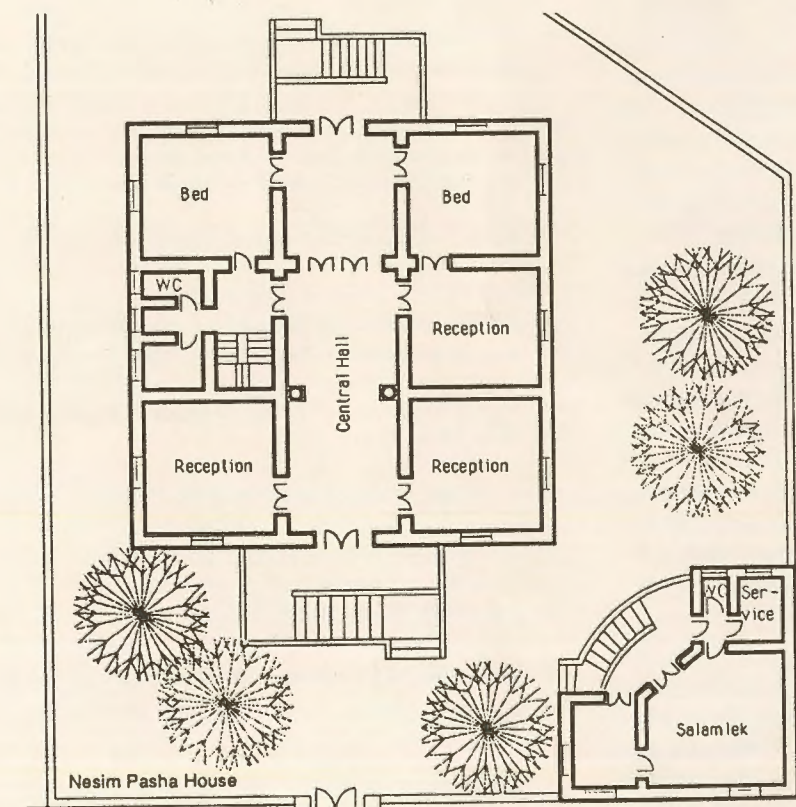
reception halls were important spaces in traditional house and were given special attention in design. Not only did they acquire the best orientation but were of regular shapes as opposed to those of service areas.

In the house of Kiridliyya, for example, *qa'a* no. 22 had its axis shifted so as to be in tune with the street axes, and to take exact orientation of the cardinal points. The staircase no. 11 and the court yard no. 7 were to absorb this shift in axis. Thus there are two hierarchical levels in design thinking. The first level takes in consideration the reception rooms of the house, then what follows are service areas that can take any shape depending on site particularities. More relevant to our thesis is the fact that the house is perceived as a set of spaces that are autonomous entities and are tied together through accretion of design decisions irrespective of the final layout of the house.

In Hilmiyya houses, the design criterion that governs the internal disposition of spaces was radically different.



Hasan Pasha Hasib.



Nesim Pasha House.



This is because they are based on Italian models of villas. The house plan is predominantly a tripartite arrangement. The middle part contains the central hall (also named *sala* in the Egyptian dialect), flanked by two sets of rooms and was accentuated by the projection of a terrace, porch, or a bay window. Spaces in this case lost their autonomy, and what counts is the final arrangement of spaces by rules of regularity and symmetry. Moreover, the design thought is composed of only one level (not through an accretion process) in which the geometry of all parts are equally treated.

Despite the radical change in design approach from the traditional to the Italianate dwelling, a process of subtle appropriation took place. In the traditional typology of dwelling, a vertical separation of public and private life of the family prevailed, and this was applied in Hilmiyya. However, it was difficult to maintain the traditional irregularity of the plan, especially the bent entrance, the latter being responsible for the privacy of the house in past time.

By the turn of the century, the rigors of the axial symmetry and the tripartite planning did not allow for bent entrances to prevail. In this manner, the two design concepts, old and new, could not have intermingled. However, had the foreign concepts been left intact, the privacy of the house would have been seriously violated. The society would have rejected the arrangement of a central hall directly located behind the entrance porch and flanked by rooms with new intermediary space.

Consequently the idea of the *salamlek* continued to prevail despite the foreign format in design. With this combination of traditional and new design, the visitor can be received in a room that still maintains the traditional importance. This room can either be attached to or separate from the house. However, in all cases this must have a separate entrance, other than that leading to the central hall. In this way, the visitor did not enter the central hall and disrupt the privacy of the family. This new architecture treatment of the *salamlek* implies that the idea of excluding the visitor from the familial life -- a traditional social manner -- was still persisting within the new form of dwelling.

This arrangement remained a century in practice in Cairo. The stubborn refusal to alter the Italian plan was as strong as the insistence on the presence of the *salamlek*. One requirement can never do without the other: one representing tradition, the other representing modernity. Both coexisted, reflecting the notion of accepting the West as a basis for change, yet incorporating the conventional value systems.

This attitude formed a common theory of reformation and was conceptualized by social critics like Muhammad al-Muwelhi and Muhammad 'Abduh as between "form and content." In the Egyptian case, it was the emergence of local content with foreign form that enhanced the process of development, provided that the new form must fulfill new aspirations of better standards, efficiency, and hence image.

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## AGRICULTURAL SCENES IN THE PRIVATE TOMBS OF THE EIGHTEENTH DYNASTY: A STUDY OF ICONOGRAPHIC POLYVALENCE

PATRICIA A. BOCHI

Editor's Note: The author is a candidate for a Ph.D in the History of Art Department, University of Pennsylvania. Her research was funded by a Kress Predoctoral Fellowship in Egyptian Art and Architecture, received through the agency of the American Research Center in Egypt, where she spent her time from October 1989 through March 1990.

I would like to take this opportunity to thank the Egyptian Antiquities Organization and its chairman, Dr. Sayed Tawfik, as well as Dr. Mohammed El-Saghir, Director of Upper Egyptian Antiquities; Dr. Mohammed Nasr, Director of the Luxor Antiquities on the West Bank; Mr. Ibrahim Soliman, Inspector at Luxor; and finally Drs. Terence Walz and Robert Betts and the staff of the ARCE New York and Cairo headquarters for contributing to the realization of this project. I would also like to thank Dr. Peter Dorman, Field Director of the Epigraphic Survey at Chicago House in Luxor, for acting as my local supervisor and extending me access to the library and photographic archives of the Oriental Institute at Chicago House. My thanks also go to Dr. Abdel Aziz Sadek, Director of the Centre d'Etude et de Documentation sur l'Ancienne Egypte, who generously offered me time and assistance while I was in Cairo; and finally to Professor Rainer Stadelmann, Director of the Deutsches Archäologisches Institut, and his staff, for enabling me to use the library. Drs. David O'Connor and David Silverman of the University Museum of the University of Pennsylvania, also provided me much valuable advice in the setting of the field project.

My project proposed to examine closely the meaning of the early New Kingdom scenes of agriculture found in elite tombs at Thebes, scenes which conventionally have been grouped under the umbrella term of "scenes of daily life." So far the interpretations found in the scholarly literature have indicated a tendency to consider these images as stock themes and to construe their meaning in a rather literal sense.

While my ultimate goal is to use the scenes of agriculture as a model for possible reinterpretation of the so-called scenes of "daily life" and to understand the process of "reading" these secular images in funerary context, my fieldwork in Egypt included the following more immediate goals:

1) to establish whether the locations of agriculture scenes were constant in the overall decorative program in each tomb.

2) to discern whether the agriculture scenes differed one from the other in general content or in detail, and, if there were substantial variations, what were the factors (e.g., change over time, other factors?)

3) to examine in detail the relationship between the activities depicted and the agrarian cycle, as it actually occurred in ancient Egypt.

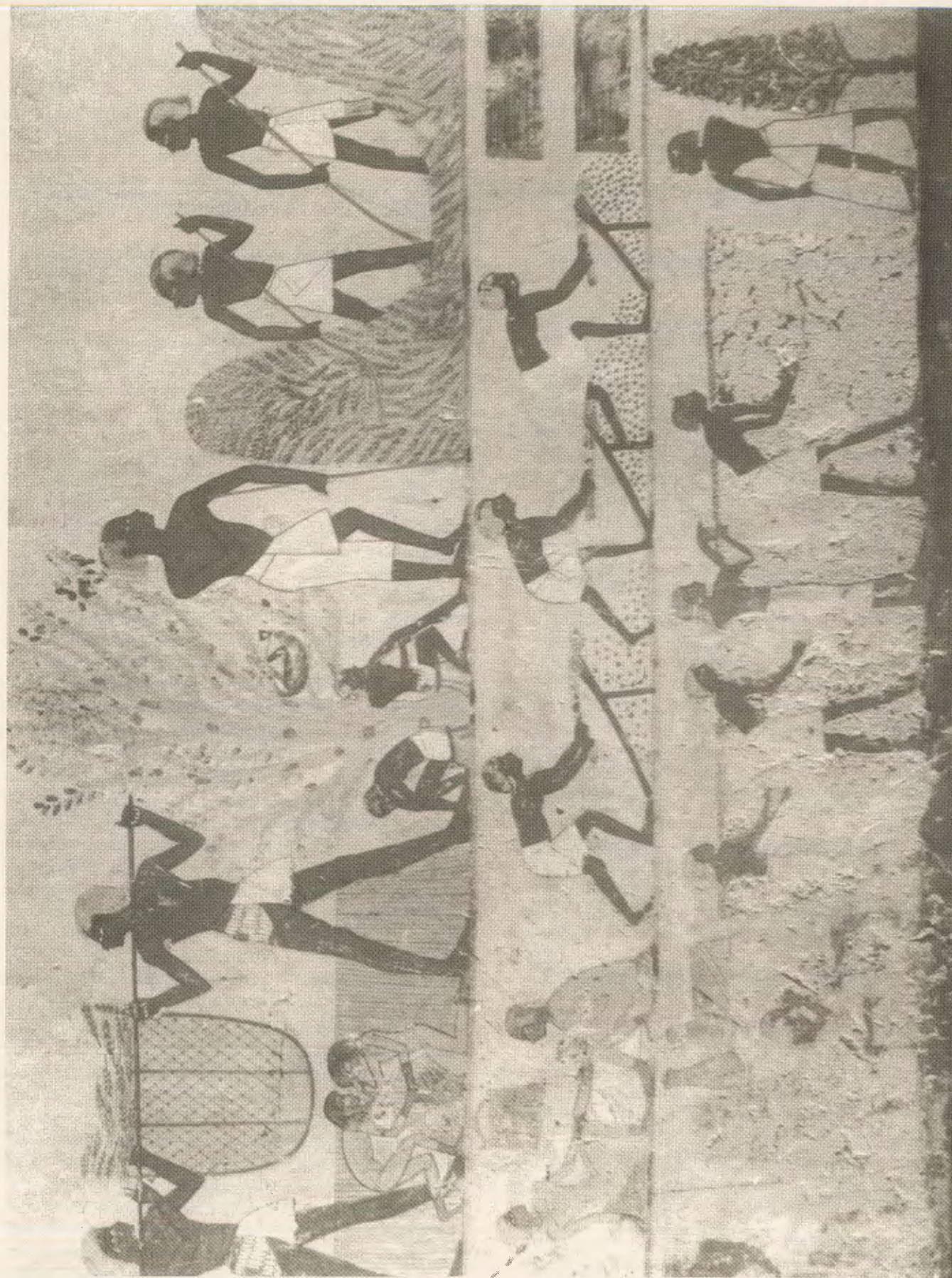
4) and, finally, to evaluate the relationship between the offices and the socio-economic status of the tomb owners and the presence of agricultural scenes in their tomb chapels.

Through my study, indeed, I hope to demonstrate that secular images in Egypt funerary art can simultaneously have different meanings (hence, the term used above, iconographic polyvalence). As such, the iconography of agriculture can be read not only as an expression of the funerary belief in the magical efficacy of two-dimensional depictions on tomb walls, or their ability to commemorate the deceased's past life and career, but it should also be read as a reflection of other aspects of the world view and the religious beliefs of the ancient Egyptians.

The first phase of the project consisted of an examination in situ of twenty-four private tombs in the necropolis of Western Thebes, located specifically in the modern villages of Sheikh Abd El Qurna, Khokha and Asasif. A number of other Eighteenth Dynasty tombs at Thebes are recorded as having agricultural scenes; but after reviewing the existing documentation, only these twenty-four provided enough context for my project. While waiting for the finalization of my official permits, I began to work in the four tombs which were open to the public. After the permits were issued, I had access to all but two tombs (T.T. 38 -- structurally unsound, and T.T. 96 -- used as a magazine by the Egyptian Antiquities Organization). I was forced to eliminate ten tombs when the state of preservation proved to be too poor to be of any value to my study, and so I was left with a total of fourteen tombs. (It should be noted that of these fourteen tombs containing agricultural scenes, only four have been fully published.) Despite this rate of attrition, I was able to keep my study sample of tombs evenly distributed throughout the Eighteenth Dynasty as follows: four tombs belonged to the early part of the dynasty (T.T. 81, 241, 39, 53); four belonged to mid dynasty (T.T. 100, 172, 56, 101); four belonged to the second half of the dynasty, but prior to the Amarna period (T.T. 38, 52, 69, and 57); and two were of uncertain date, but belonged stylistically to a late phase of dynasty (T.T. 253 -- dated in Porter and Moss, *Topographical Bibliography I*, to Amenhotep III?-- and T.T. 254). These last two tombs will be published shortly by Drs. Helen and Nigel Strudwick, who kindly gave me access to study the agricultural scenes.

In each of the tombs, I compared the scenes of agriculture, whenever possible, against the recorded doc-





Agriculture scenes from the Tombs of the Nobles.

umentation that I had previously compiled to see how well the two correlated. In general, I found that the early documentation was accurate, even if sometimes incomplete. However, in some cases, when the tombs had suffered from further deterioration, the early records proved to be very useful, such as in T.T. 39. I then drew a schematic diagram of each wall containing agricultural scenes. This diagram enabled me to record a number of points, including the sequence of activities -- agricultural and other -- according to each register; the primary orientation of each scene; and the position of the deceased vis-a-vis the scenes. I took notes of the scenes located on the adjacent and opposite walls, as well as notes on the chamber as a whole, whenever the state of preservation allowed it. I also made a full photographic record of each wall containing agricultural scenes in order to document as much of the original sequence of the scenes as possible; likewise, I photographed the scenes on adjacent walls in order to cover the broader context of the agricultural scenes. Light for the photography was obtained solely by manually reflecting natural light upon the wall surface.

Returning to Cairo for the remainder of my fellowship, I began the analysis of the data compiled during my fieldwork in Luxor. The following is an outline of some of my preliminary observations within the framework of the goals outlined above.

1) The spatial analysis has confirmed my impression, derived from initial reading that, in most cases, agricultural scenes were located on the southern half of the (ideal) eastern wall of the transverse or first chamber. Although a few variants were observed (notably one agricultural cycle located in the second or inner chamber), the trend was overwhelmingly clear and applicable throughout the period under study.

Moreover, the agricultural scenes often covered the entire wall, but when they did not, they were placed in the lower part of the wall.

2) The tabulation of the activities specifically related to the agricultural cycle generated a total of twelve different vignettes or tableaux relevant to that cycle. However, the full range of vignettes was not systematically depicted in its entirety in every tomb, and the vignettes were not always presented in a logical sequence.

3) In addition, attention was given to the iconography of the deceased vis-a-vis the scenes. In the tombs dated to the early part of the dynasty, a pattern emerged showing the owner either seated or standing, at the end of the registers, portrayed at a markedly larger scale than that of the other figures. However, in the second half of the dynasty, especially from the Tuthmosis IV on, the owner is depicted on a smaller scale and is sometimes even shown within the registers. This spatial "integration" may be significant if seen in the context of the many cultural changes which occurred during the reigns of Amenhotep II and Tuthmosis IV.

4) Different seasons of the agricultural year are evoked by the specific activities. Out of the three seasons comprising the Egyptian agricultural calendar (which is

the calendar corresponding to the agricultural or seasonal year, as opposed to the Egyptian civil calendar), activities relevant to the "growing" or "sowing" season (*pri*) and the "harvesting" season (*smw*) were practically always depicted, while the "inundation" season (*3ht*) was only occasionally evoked. (For the terms used for the seasons, W. Helck, *Lexikon der Ägyptologie*, III, 240-241.) The constant and often exclusive presence of the iconography of the activities of sowing, ploughing and harvesting is significant, and is suggestive of an ideological requirement, rather than a realistic depiction of the agrarian cycle.

5) The next step was to relate the information obtained from the agricultural images to that from the titles of the tomb owners in order to evaluate the relationship between the socio-economic status of the deceased and the presence of agricultural scenes in their tombs. I therefore surveyed the official and found that only one tomb owner out of three bore titles indicating that their direct or indirect responsibilities had included involvement in the land administration. (Moreover, when I included in the data base the other Eighteenth Dynasty tombs with agricultural scenes -- which were unsuitable for the spatial analysis -- in order to check the reliability of my evaluation, the resulting ratio was one out of four.) Incidentally, it should be noted that agricultural scenes of the New Kingdom (like most of the other so-called scenes of "daily life") very rarely contain dialogues and speeches within them, unlike those of the earlier periods. The textual material in these scenes consists mostly of the occasional short descriptive labels or the names and titles of the owner.

Agricultural scenes have often been taken "literally" as an illustration of activities in the tomb owner's past life or career. However, the pattern of "selective correlation" which emerged from this survey suggests that agricultural scenes should also be considered in terms of their broader, symbolic significance.

Thus, my research in Egypt has enabled me to compile a corpus of archaeological evidence which emphasizes the need for these scenes to be reevaluated further in terms of their polyvalence, that is of their capacity for carrying several meanings simultaneously. These issues will constitute my primary focus in concluding my dissertation.



## EXAMINING EARLY ISLAMIC HISTORY WITH NUMISMATIC SOURCES

STUART D. SEARS

Editor's Note: Stuart Sears was an ARCE Fellow from the University of Chicago during 1989-90.

Early Muslim coinage provides a valuable resource for the study of early Islamic history. While many people first think of coin collecting at the mention of numismatics, numismatists and, increasingly, historians realize the enormous potential that coins bear in documenting the people, institutions, and thought of the societies that minted them. The challenge confronting numismatists and historians, however, lies in identifying and interpreting correctly the evidence of a coin in the context of other coinage and the historical record. What follows is a general introduction to the wide range of questions that may be asked of numismatic sources for the early Islamic period.

One of the best places to begin in examining an early Muslim coin is the mint name. To appreciate the significance of a mint, one must be aware of which mints operated where, when, and under whose authority. Certain regions of the early Muslim empire, such as Iraq and Iran (for instance), document large numbers of mints. Other regions, such as Egypt and Syria, have very few, if any, before the end of the seventh century C.E. Most of the mints in Iraq and Iran, however, are known from the late Sasanian period while the dearth of mints in Egypt analogously reflects the legacy of Byzantine administrative arrangements on the eve of the Muslim conquests.

Name legends are also important. Frequently, the person named in a name legend was the authority who ordered the striking of that issue. In these cases, it is useful to know at what level of government rested the authority to mint the coinage of a given province in a given year, whether at the rank of caliph, supra governor (who ruled the province from afar), or local governor who resided in the province. Names, however, often appear that have little, if any, connection with the minting authority. The earliest Muslim coinage, for instance, bears the names of Sasanian monarchs. Moreover, the names of deceased or deposed governors and impotent overlords crop up occasionally. In these cases, where the significance in the choice in name legend may be reconstructed, insight may be gained into the continuity or disarray of mint administration as well as the nature and limits of political authority under varied conditions. Finally, it should be realized that not all Muslim coinage carries name legends. Reformed coinage of the Umayyads, for instance, does not.

Dates, too, prove significant, although they must be treated with caution. At least three different calendars can be identified for the early Islamic period: a Sasanian reg-

nal calendar beginning with the accession of Yazdigard, a post-Yazdigard calendar beginning with the year of Yazdigard's deposition, and the Islamic calendar. Yet, even when the use of particular calendar can be identified, a particular date may have been used beyond the year to which it refers since the dates were not always adjusted annually. This can be true even for Islamic dates as is attested by Sijistan's Sasanian style coinage. Finally, errors in die cutting and the use of pseudo dates (dates copied from circulating coinage or chosen at random and, thus, bearing little evidence for the actual date of minting), or facsimile dates (meaningless writings not intended to be read) must also be taken into account. With a large enough corpus, these problems can usually be resolved, giving a picture of the vagaries of dating time during this period.

Iconography, no doubt, presents one of the richest sources of numismatic evidence. In interpreting this evidence, one must be aware of the significance of numismatic icons to the governments which struck them as well as to the general public among whom they circulated. While the Byzantines and Sasanians juxtaposed emblems of political power with symbols of Christianity and Zoroastrianism, respectively, on their coinages, most people in the Near East probably interpreted the symbols first as guarantees of the economic value of a coin and, only secondarily, if at all, as propaganda of a ruling regime, faith, or civilization. Muslim conquerors, consequently, imitated Byzantine and Sasanian prototypes without evoking comment during the first half century of their rule. In addition, changes in the attitudes of the governments and peoples toward the representation of icons and holy writ should be accounted for in the morphology of coin types. For instance, some literary sources suggest that the indifference of the earliest Muslims to the appearance of Byzantine and Sasanian icons on their coinage may be attributed to the disdain held by many Muslims toward coinage as an epigraphic environment. Because coins circulated among friend and foe as well as believer and infidel, bearing the indignity of falling on the ground or the rub and wear of ritually impure hands, many Muslims may have felt at first no objection to the appearance of otherwise reprehensible icons on coinage and, bearing the same attitude, are known to have initially resented the introduction of particularly revered statements of Islamic faith on Iraqi coinage, such as the *shahada* and mention of the prophet's name. In the heat of renewed hostility with the Byzantine empire, however, these attitudes changed dramatically. At the end of the seventh century, the Umayyad caliph, <sup>C</sup>Abd al-Malik, instituted a series of coinage reforms that substituted Islamic slogans for the Byzantine and Sasanian style iconography which appears on Muslim coinage until then.

Mint technique provides another avenue of numismatic research. Similarities and differences in epigraphy, engraving styles, and technical details, such as dies axes, often reveal links between mints or, contrarily, the inde-

pendence of workshops. The expression of the date as *fi sanat<sup>i</sup>*, for instance, is generally characteristic of mints in Iraq and Iran on reformed coinage while the use of the accusative *sanat<sup>a</sup>* is common to western mints. Particularly important is the appearance of spelling errors which can quickly identify situations where a central mint has been preparing dies or portions of dies for a group of mints.

The relative worth of coinage can also engage the attention of a scholar. Coinage derived its intrinsic value from the quantity of precious metal it contained. Because, in general, only silver and gold were considered precious metals (copper was not), the content of one of these two metals in an early Muslim coin is the best gauge of its worth as metal. Such a simple characterization of the worth of a coin, however, can easily be confounded by the value of that coin as a medium of exchange. For instance, a billon coinage, that is, a coinage composed of a copper-silver alloy bearing a large component of copper, is attested from Sijistan in the eighth century C.E. Its standard of silver purity varies widely from ten- to sixty-five percent and, likewise, the silver content of individual specimens. However, because the coinage is never clipped or intentionally damaged or gouged in an effort to ascertain its fineness like most silver coinage, the coinage could not have derived any substantial value from the precious metal it contained, but established its worth through its value as a medium of exchange. The value of a coinage, then, as is evident by this example, cannot always be associated blindly with its standard of purity or content of precious metal.

The question of weight standards similarly presents many difficulties, although it may provide valuable evidence once these difficulties are resolved. While literary sources, and by reference to them many scholars posit the existence of only a few standards of weight, such as the mithqal at about 4.25 grams [c. 4.25 grams], the Sasanian drachm at about 4.01 grams [c. 4.01 grams], the dirhem at about 2.97 grams [c. 2.97 grams], and a Tabaristan standard of about 2.12 grams [c. 2.12 grams], numismatic evidence suggests that systems of exchange were more complicated. At a very minimum, additional standards of 3.80, 3.55, and possibly 3.05 grams are attested at different places and times. Moreover, although the reformed silver

coinage of <sup>C</sup>Abd al-Malik should weigh around 2.97 grams according to literary sources, it almost never does, and, thus, raises the possibility of the use of other weight standards or, at least, wide variation in the use of a particular standard. Clearly, weight standards need to be examined by both mint and year before generalizations can be made about the differences between them or the uniformity of a single standard.

Another issue for consideration is the quantity of coinage struck at a mint or in a province during a given period. Until recently, this could only be hazarded in relative terms according to the number of specimens extant

from a mint. While this method can be unreliable due to the vicissitudes of the location of hoards and archaeological digging, some evidence can, nevertheless, be gleaned. For instance, the fact that extant coinage is extremely numerous from the mint of Bishapur for the years 47 to 55 and 67 to 83 A.H. is easily correlated to the near absence of coinage from Basra during these years yet abundance of issues from 55 to 66 A.H., especially when other evidence already documents a close administrative relationship between the two mints. As more specimens become available for study from these and other mints, die studies can be made to ascertain more reliably the relative mintages of different workshops. Die studies attempt to identify all the extant dies that were used to strike an issue and, by statistical analysis of their frequency, provide an estimate of all the dies cut. By multiplying this number by an estimated average coins struck per die, one can arrive at a general figure expressing the order of magnitude for the mintage of an issue. More important, the relative sizes of different issues may be gauged simply by comparison of the calculated number of dies used to strike each issue.

Finally, one can consider the circulation patterns of coinage which, in turn, may reflect patterns of trade and the payment of tribute. In determining the circulation patterns of coinage, the location and composition of hoards and archaeological finds as well as patterns of clipping may be drawn upon to judge what circulated where and when. Hoards and archaeological finds that can be located precisely in place and time offer the easiest evidence to interpret. Nevertheless, when coinage is found clipped to a weight standard specific to a location and time, one may also hazard a conclusion as to where that coinage passed in circulation. In this context, the distribution of finds for coinage of Sijistan proves interesting. Although issues of the last Sasanian monarch, Yazdigard III are numerous, they are usually found in Afghanistan or eastern Iran--almost never west of Iran. By contrast, the equally numerous Muslim issues from the year of Sijistan's conquest until 64 H., the beginning of the second *fitna*, are distributed widely, including Syria and Egypt. Subsequently, Sijistan coinage until 90 A.H. is scarcely ever uncovered outside of Afghanistan and eastern Iran despite one apparently numerous issue of 79 A.H. This pattern of finds, then, suggests that coinage did not generally move westward during the late Sasanian period and during and immediately following the second *fitna*. Patterns of clipping on Sijistan's coinage generally concur with this hypothesis. Clipping, not usually attested on drachms of Yazdigard III, is quite common to early Muslim issues and, finally, is rare among coinage struck during and immediately following the second *fitna*. Because clipping of coinage is known to have been practiced widely in western Iran, Iraq, and points farther west and clipping is not generally known to the central Asian steppe during this period, the circulation of Sijistan's coinage in a western vector for the post-conquest period until the second *fitna* as well as in an eastern vector for other periods may also be surmised on the basis of evidence for clipping. While further work remains to be



done to ascertain more exactly the mintages of the many issues described and the monetary practices of the regions mentioned, the general pattern of finds and the condition of these coins correlates well with what is known about payment of tribute during this period. The Sasanian governor of this province may have been paying tribute to Hepthalite tribes to the east until its conquest -- the literary record does not give detailed information about pre-conquest Sijistan -- but the Muslims are known to have reaped large quantities of booty and tribute as a result of their early campaigns. At the time of the second *fitna*, however, the Hepthalite tribes to the east began reviving tribute due to a number of Muslim reverses. Only in the early 90s

A.H. did the Muslims reassert their dominance and receive regular payments of tribute from these tribes.

Scholars owe a great debt to a small number of numismatists who have painstakingly deciphered mint abbreviations and coin legends and gathered specimens for collections and corpora over the last century and a half. While much remains to be done in these elementary tasks of numismatic scholarship, sufficient resources exist today for more sophisticated analysis [analyses] of the numismatic record. No limit yet may be placed on the range of questions posed to or the sorts of evidence retrieved from coins of the early Islamic period.

## PAPERS AND PANELS ON EGYPT AT THE MIDDLE EAST STUDIES ASSOCIATION MEETING

SAN ANTONIO, NOVEMBER 10-13, 1990

### PAPERS

- Nehemia Levtzion (Hebrew University), "The Khalwait-yyah Revival in Egypt in the 18th Century."  
Knut S. Vikor (University of New Hampshire), "Al-Sanusi and Hasan al-Attar's Fatwa on Ijtihad."  
Donald M. Reid (Georgia State University), "Imperialism and Nationalism in Modern Egypt: The Uses of the Ancient Greek and Roman Heritage."  
Valerie J. Hoffman-Ladd (University of Illinois at Urbana), "Continuity and Controversy in Contemporary Sufism: The Burhaniyya in Egypt."  
Dereck W. Cooper (American University in Cairo), "Household Composition and Survival Among Male Ethiopian Refugees in Cairo."  
Marilyn Booth\* (Independent Scholar), "Imprinting Lives: Biography, Role Modeling, and Feminism in the Egyptian Women's Press, 1892-1935."  
Christopher S. Taylor\* (Yale University), "The Pilgrimage Guides to the Cemeteries of Medieval Cairo: A New Source for the Social History of Religion."  
Jonathan P. Berkey\* (Mount Holyoke College), "Waqfiyyas as a Source for the History of Religious Institutions in Mamluk Cairo."  
Marsha Pripstein Posusney\* (University of Pennsylvania), "The State and the Trade Union Movement in Egypt: 1971-87."  
Jane Hathaway (Princeton University), "The Changing Janissary Corps and the Rise of the Qazdaglis in Late 17th-Early 18th Century Ottoman Egypt."

- Elizabeth Savage\* (School of Oriental and African Studies, University of London), "Ilm as the Link to the Past and Future."  
Shaun Marmon\* (University of Rhode Island), "Eunuchs and their Households in Mamluk Cairo."  
Roel Meijer (University of Amsterdam), "Rashid al-Barrawi and the Ideology of Reform in Egypt 1945-1955."  
Jeffrey A. Lefebvre (University of Connecticut), "The United States and Egypt: From Confrontation to Accommodation in Northern Africa, 1956-1960."  
Barbara K. Larson\* (University of New Hampshire), "Colonialism, Bureaucracy, and Cultural Styles: Egypt and Tunisia Compared."  
Hoda Hoodfar (McGill University), "Women in the Informal Economy in Egypt."  
Ragui Assaad\* (University of Minnesota), "Informal Labor Markets: The Case of the Construction Sector in Egypt."  
Diane Singerman (Drexel University), "Informality in Cairo: Politics and Economics in Tandem."

### PANELS

#### Economic Change In Egypt

- Chair: Karen Pfeifer (Smith College/Merip)  
Nawfal N. Umari (University of Denver), *Intersectoral Terms of Trade and Industrial Growth: A Model with Application to Egypt*  
Kate Gillespie and Aldor Lanctot (University of Texas at Austin), *Trade Shifts During Egypt's Economic Liberalization: The Failure of Capital Imports*  
Ibrahim M. Oweiss (Georgetown University), *Egypt's Informal Economy*  
Gunter Meyer (University Erlangen-Nuremberg), *Economic and Social Change in the Old City of Cairo*

#### Commercial Relations In The Fertile Crescent And Egypt During Ottoman Period

- Chair: Bruce Masters (Wesleyan University)  
Dina Rizk Khoury (Georgetown University), *The Trade of Southern Iraq in the Early Modern Period*  
Najwa Al-Qattan (Harvard University), *Egyptian Role in Syria: Mercantilism, Trade and the Syrian Economy*  
Beshara B. Doumani (University of Pennsylvania), *The Political Economy of Olive Oil: Jabal Nablus, 1800-1860*  
Eugene Rogan (Sarah Lawrence College), *Trade and Social Transformation in Southeastern Syria, 1850-1900*  
Ken Cuno (University of Illinois, Urbana), *Urban-Rural Commerce and the 19th Century Transformation of Egypt's Economy.*

#### Reform, Restructuring, or Resistance: Projections for Egypt in the 1990s

- Chair: Afaf Lutfi al-Sayyid Marsot (UCLA)  
Denis J. Sullivan\* (Northeastern University), *The Egyptian in the Middle: Efforts at Reform from Below and From Beyond*  
Khaled Sherif (American University in Cairo/Princeton), *Efforts at Privatization and Reform in Egypt: Economic Reason vs. Political Reality*  
Amani Qandil (National Center for Sociological Research), *Business Associations in Egypt and Foreign Policy*  
Raouf Abbas Hamed (MESA 1990 Visiting Scholar in the Humanities, Cairo University), *Factors Behind the Islamic Political Movement in Egypt*

#### New Approaches to Fieldwork in Egypt

- Chair: Afaf Lutfi al-Sayyid Marsot (UCLA)  
Mervat Hatem\* (Howard University), *Constructing the Gendered Identities of the State: The Case of Nasser's Egypt*  
Lila Abu Lughod\* (Princeton University), *What's the World Coming To?: Modern Times in Egyptian Television Serials*  
Timothy Mitchell\* (New York University), *Constructions of Rural Egypt*  
Afaf Mahfouz (Washington Psychoanalytic Institute), *Linking Family, Education, and Political Leadership in Egypt*

#### Law and Society in Egypt

- Chair: Jean-Claude Vatin (CEDEJ, Cairo)  
Rudolph Peters (University of Amsterdam), *The Application of Islamic Criminal Law in 19th Century Egypt*  
Nathan Brown (George Washington University), *The Precarious Life and Slow Death of the Mixed Courts of Egypt*  
Bernard Botiveau (IREMAM), *The Concept of Etat de Droit in Egyptian Political Discourse*  
Enid Hill\* (American University in Cairo), *Political Issues and Justiciable Questions: Adjudicating the Constitutionality of Laws in Egypt*

#### Islamic Source Materials Workshop

- Filiz Cagman (Curator, Topkapi Palace and Museum Library)  
Slaheddine Al Manajjed (Director, Institute of Arabic Manuscripts)  
Samir Sarhan (Director, General Egyptian Book Organization)

Panelists in boldface: ARCE members  
\* denotes current or former ARCE Fellow



Editorial note: The following items quoted in their entirety appeared in the *Egyptian Gazette*:

**"Ptolemaic city stumbled upon in Upper Egypt"**

A Ptolemaic city was discovered by chance 15 km south of Sohag. It is called el-Minshaa ("the Construction"), and it is the sister of Alexandria and similar to it in planning and importance. When Alexandria was carrying out the role of a maritime center, el-Minshaa was the center of trade between Nubia, Ethiopia and the Red Sea.

This city will change the map of tourists and antiquities in Upper Egypt. Two offering tables, a limestone wall and the capital of a pillar from the Ptolemaic age, to which the newly discovered city has been assigned, were unearthed. Dr. Ahmed el-Sawi, Antiquities Department chief at Sohag University, says that the name of el-Minshaa has not changed for two thousand and five hundred years. It was built by Ptolemy III, and typical of its age possessed places with gardens, baths, and parks. It also has been shown in the documents of the Ptolemaic age.

The Ptolemies made el-Minshaa a center for administration and trade that extended to the Upper Nile southwards and to Southeast Asia. It was governed by a deputy and during the Islamic age its activity grew even greater.

June 3, 1990

**"Egyptian royal mummies to go on display"**

The Cairo Museum will display royal mummies for the first time in ten years to offset revenue losses caused by the Gulf crisis, museum officials said yesterday.

The late Egyptian leader Anwar Sadat banned the public display of royal mummies a decade ago. But the standoff in the Gulf has caused a drop in foreign tourist arrivals in Egypt, prompting the Cairo Museum to cooperate with the Getty Conservation Institute in Los Angeles to prepare glass cases for the unique display.

"We don't know the exact date when the royal mummies will be on display but it will be very soon," Cairo Museum Director Mohamed Mohsen told UPI in an interview.

"We've selected fifteen royal mummies, including Ramses the Second, and they will be displayed in a new room," Mohsen said. "Spotlights will be on the faces, and other parts will be darker, to give the effect of a tomb."

Mohsen declined to comment on the reason why the world-famous mummies would be put back on display after 10 years in darkness, but pointed out the mummies will be treated with the respect due to ex-kings.

He said the minimum charge for visitors to see the royal mummies would be 40 Egyptian pounds, or about \$15. Egyptian Antiquities Organization Director Sayed Tewfik said this revenue, added to price increases in entrance fees for a number of Egyptian archaeological sites, should net about \$3 million a year, "that will offset the shortage caused by the Gulf crisis."

In the Old and Middle Kingdoms, ancient Egyptians built Pyramids for the bodies of their kings but they were all plundered. In the New Kingdom they developed a way of hiding bodies in a remote valley on the west bank of the Nile at Luxor called the Valley of the Kings.

"We've discovered 27 royal mummies in the Valley of the Kings, but only King Tutankhamun's remains dating to 1,355 B.C. are on display in Luxor -- the rest are here," said Laila Abdel Kader Hassan, a curator at the Cairo Museum.

Experts at the Getty Institute and the Cairo Museum have developed a glass case to ensure minimum oxygen and humidity content. Oxygen and humidity promote the growth of microorganisms which can damage the sensitive mummies, but too little humidity can also cause cracks.

"We're making showcases with local materials based on the Getty design," said Nasry Iskander. "But we still have to import things like the pressure safety valves. Any slight change in temperature causes a change in pressure and the valves have to be very sensitive."

Iskander said the cases contain about one percent oxygen compared to the usual air content of 20.9 percent and stable surrounding is provided by nitrogen.

"We got the idea of using nitrogen from the tombs themselves, which were sealed and allowed the mummies to be preserved for thousands of years."

The glass cases "can accept a lot of pressure and also filter potentially harmful ultraviolet rays," he added.

October 2, 1990

**"Egypt Opens Giza Tombs for First Time"**

Egypt opened the tombs of nobles, high priests and ancient royalty yesterday, allowing a glimpse into their past for the first time since archaeologists unearthed them a century ago.

The tombs, from among 4,000 scattered the dry, windblown Pyramids' plateau, were chosen as some of the best surviving examples.

The Egyptian authorities also reopened the last and the smallest of the three Giza Pyramids, the Mycerinus Pyramid, which had been closed for several years for refurbishment.

Minister of Culture Farouk Hosni told reporters he hoped tourists might now be encouraged to spend more time in Egypt.

Zahi Hawass, director general of the Giza Pyramids Area, said visitors normally just looked at the Pyramids. "No one really thought about opening the tombs," he said.

To prepare for the opening, tombs on three sides of the Great Pyramid of Cheops were dug out of the sand, cleaned, lit and ventilated, Hawass said.

Eventually, Minister of Culture Farouk Hosni hopes to build a huge museum complex at Giza to house the extensive collection of ancient artifacts now crammed into the elegant but aging national Egyptian Museum in Cairo.

"If you can add more things for tourists to do in Egypt, then you can convince them to stay longer and you can earn more income," said Hosni at a press conference following a tour of the newly opened tombs.

The third pyramid of Giza was the last of the great pyramids to be built on the desert plateau outside of Cairo and the last of the three to be renovated.

The smallest of the three famous pyramids, the 204-foot high structure was built as the tomb of the ancient King Menkaure, called Mycerinus by the Greeks, around 2620 B.C. A sarcophagus that may have contained his body was found in the last century but it was lost in the Mediterranean while being shipped to England.

Officials said workers cleaned the pyramid's interior granite chambers, which were stripped of valuables long ago, and installed new electric systems with safe sodium lights and closed circuit television cameras.

The 15 tombs opened yesterday are among 4,000 known tombs of royal family members and high-ranking officials that surround the great pyramids, officials said.

They were discovered and explored by archaeologists almost a century ago, but have remained closed for decades under the hot sun and a thick layer of sand.

"For the past 20 years, only five of the tombs have been open, and now we are opening these 15 more," said Hawass. "Every year we hope to renovate and open more and more of them."

The newly opened tombs include those of a king's daughter who became a high priestess, a royal gardener, the king's hairdresser, and a famous architect.

Stripped of the highly prized objects that were to help the deceased in the afterlife, the tombs are notable now for their carved wall decorations of scenes of everyday life -- people cooking, sailing, farming, and playing games.

Traces of red, blue, and gold paint still remain on many of the carved features.

"We can't really open most of the tombs in Egypt, but we are opening those that are most important and the easiest for the tourists to get to," Hosni said.

October 12, 1990

**"Is King Tut's mystery unraveled"**

Egyptian antiquities that epitomize the greatness of the Egyptian pharaohs are still a source of fascinating glamour and gripping mystery.

The mystery of the missing papyri of the Tutankhamun's tomb is among such great puzzles, which Egyptologists have spared no effort to solve along the past seven decades.

We have received the following update of EAO personnel from the Cairo Office (November 1990):

Chairman

Prof. Dr. Sayed Tewfik\*

Director General of the Nubian Antiquities Salvage Fund  
Eng. Joseph Zaki Tawadros

Director General of the Technical Secretariat for Upper Egypt  
Dr. Aly Hassan

Director General for Cairo and Lower Egypt  
Dr. Aly el-Kholy

Director General of the Permanent Committee for the Antiquities in Cairo and Giza  
Mr. Ahmed Moussa

Director General and Rapporteur of the Permanent Committee for the Islamic and Coptic Antiquities  
Mr. Hussein Bulbul

Director General of Planning and Follow-Up  
Mrs. Nehmet Abd el-Kawy

Director General of the Islamic and Coptic Antiquities Sector  
Dr. Fahmy Abd al-Alim

Director General of Foreign Cultural Relations  
Mrs. Camillia el-Mansoury

Director General of the President's Office, Public Relations, Secretary General of the Board of Directors, and Director General of Regional Museums  
Mr. Abd al-Mo'ez And el-Badil

Director General for Storage and Documentation for Central Egypt  
Mr. Kamal Fahmy

Director General for Giza and Saqqara Antiquities  
Dr. Zahi Hawass

\* Since this list was assembled and upon going to press, we learned with profound regret the sudden death of Dr. Tewfik, December 20.



Dr. Nicholas Reeves of the British Museum said in a report published in *The Times* of London, that "he believes he has located, still sealed in the kilts of the life-sized guardian figures which flanked the doorway into the burial chamber of Tutankhamun, ritual papyri that have eluded scholars for 68 years."

In 1892, the tomb of the eighteen-year-old pharaoh was unearthed to grab the attention of the whole world. "Nothing to match this museum full of exquisite objects had ever been found before and the sheer bullion value of the find was astounding. The innermost coffin, of solid gold sheet, weighs nearly 300 lbs, and would have a metal value of around £1 million."

Researchers and archaeologists have been looking for more documents to cast light on the aspects of ancient Egyptians' daily life. Also, "what Howard Carter and Lord Carnarvon at first identified as a large box of papyri are proved to be nothing more than a box of royal underlinen," Dr. Reeves remarked.

During the following seven decades, he argues, the main preoccupation of Egyptologists has been the objects with which the tomb has been teeming. But the absence of the papyri was peculiar: even if no historical or literary texts were placed in the hurried burial of the boy-king who was "unwanted by his subjects, ignored by his successors, and forgotten for more than 30 centuries," in Dr. Reeves' words, at least some ritual documents with spells from the Book of the Dead should have been included as a standard part of the funeral package.

These are the very ritual papyri which Dr. Reeves believes he has located, thereby unraveling a long-standing puzzle.

October 25, 1990

#### "New museum at Pyramids Plateau"

"The Egyptian Museum's 97,000 invaluable items will be transported soon to the Pyramids Plateau," stated Farouk Hosni, Minister Of Culture, last Monday during the conference organized by the American Chamber of Commerce, noting that the Egyptian Government will finance the project that will be established over an area of 77 feddans.

He said that 56 Islamic antiquities are currently being overhauled with the most up-to-date technology.

He pointed out that the Sphinx's right paw overhauling is to be finalized during the coming few days. Besides, a hall is under preparation for displaying the monuments discovered last year in Luxor.

The conference has been attended by the Japanese and Kuwaiti ambassadors in Cairo.

October 30, 1990

#### "No change in decision to move Egyptian Museum"

The Minister of Culture, Farouk Hosni affirmed that there is no intention to change his decision to move the Egyptian Museum to its new location in the Pyramids Desert. The new museum's revenues are expected to exceed £E 300 million annually, he added.

Those rejecting the idea of moving the museum are afraid of causing damage to the invaluable antiques but "I assure them that the antiques will be transported under the supervision of experts," he said.

There are more than 8,000 antiques kept in boxes because there is no room for them at the Pyramids Desert will help create more room for such antiques to be exhibited.

Meanwhile, the Chairman of the Egyptian Antiquities Organization, Dr. Sayed Tewfik, said that a plan has already been worked out to develop the existing museums and that five new museums will be opened soon in Beni Suef, New Valley, Aswan, Nubia, and Minya.

November 1, 1990

#### "Mummy thought to be of Queen Hatshepsut found"

Excavations undertaken in Egypt by the archaeologists of the world are still shedding more lights on ancient Egyptian history. In the British newspaper *Observer*, Sunday 20 May edition, a news item was published on the discovery of a mummy that may be ancient Egypt's most powerful female pharaoh.

The newspaper said that scientific examination of the mummy is underway to try to identify the body, thought to be that of Queen Hatshepsut, who died in 1482 B.C. The said mummy was discovered last year by the American archaeologist, Dr. Donald Ryan, from the Pacific Lutheran University, who was given authorization to search Tomb 60 by the Egyptian Antiquities Organization.

Although the tomb has originally been discovered by Howard Carter, who later found Tutankhamun's tomb, in 1903, its precise location had been lost. Dr. Carter whose inspection had been cursory, was disappointed to find that its walls were unpainted and it had been looted in antiquity.

Three years later, Tomb 60 was briefly examined by another British archaeologist, Edward Ayrton. He found a coffin and mummy bearing the name of Sitre, a nurse of Queen Hatshepsut, which he sent to the Cairo Museum. There was another mummy, but it was left because its coffin had been destroyed and the body was unidentified.

When Dr. Ryan entered the burial chamber of Tomb 60 he was immediately struck by the fact that the body was wrapped in the classic pose of a royal female mummy: the left arm bent at the elbow, bringing a loosely-clenched fist over the chest.

Investigating further, Dr. Ryan found a wooden mask which had once covered the mummy. The mask, which appeared to have been part of an ornate coffin, had been dumped near the doorway by looters.

The surface of the mask had been sliced off to remove its original covering, suggested that it had been gilded. The eyes also had been removed, presumably to extract precious metal and stones. The inside of the mask showed evidence of a small notch at the chin, which could have served to hold a false beard. This is further evidence that the mummy could be that of Queen Hatshepsut, the only pharaoh known to have assumed the symbol of the royal false beard.

But why had the body of the important queen been left in a relatively undistinguished tomb? Queen Hatshepsut's own grand tomb, which lay to the west of the massive temple built in her honour, is just below Tomb 60. The fact that her mummy was not found has not surprised Egyptologists, since the bodies of pharaohs were often moved to protect them from looting.

Dr. Ryan speculates that her body could have been removed soon after her death in an attempt to save her from grave robbers and was buried in the nearby tomb of her nurse.

"As speculation persists that we have discovered the mummy of Queen Hatshepsut, we will be making special efforts to explore the plausibility of this theory," he said.

On June 16, Dr. Ryan will give a progress report to a conference entitled "After Tutankhamun" at Highclere Castle, the former home of Carter's patron, Lord Carnarvon. The conference is being held to discuss current archaeological research in the Valley of the Kings.

June 3, 1990

### BOOK NOTES

SOVIET EGYPTIAN RELATIONS, 1945-85, by Mohrez Mahmoud el Hussini. Foreword by Field Marshal Mohamed Abd Halim Abou Gazala. Preface by Admiral Ali Gad. New York: St Martin's Press, 1987, \$49.95

El Hussini is Commodore of the Egyptian Navy who received his BA and MA from Egypt and his doctorate from King's College, London.

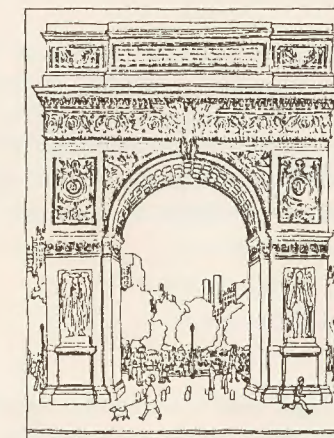
In the preface, the author writes: "This book is an intensive case study focused primarily on two issues: the impact of the naval facilities question on the evolution of Soviet-Egyptian relations; and the influence of action-reaction between the two superpowers on the political decision-making process in Cairo. The book offers the first comprehensive analysis of the evolution of Soviet-Egyptian relations, a subject of importance both as an example of the Soviet approach towards target states and the failures identified in postwar US foreign policy towards the Middle East. It is also the first study of this subject to include documentary evidence drawn from the Egyptian naval archives. Finally, it explains how Soviet-Egyptian naval negotiations exemplify Soviet diplomatic methods in the Eastern Mediterranean as a whole."

ISLAMIC LAW AND JURISPRUDENCE: *Studies in Honor of Farhat J. Ziadeh*. Edited by Nicholas Heer. Seattle: University of Washington Press, 1991, \$30 cloth.

From the blurb: "With the growing visibility of Muslims and their institutions throughout the world, scholars, lawyers, and the public have shown increasing interest in Islamic law and jurisprudence. Unlike law that is legislated or decreed, Islamic law is determined by inference from principles contained in the Quran and the Traditions of the Prophet. This process requires a through knowledge of scripture and theology, as well as the use of such disciplines as logic, epistemology, grammar, and rhetoric. In this volume, eleven distinguished scholars consider the contribution of Islamic legal concepts and practice to the human quest for legal rationality."

Among the contributions: "Integrity ('Adalah) in Classical Islamic Law," by Farhat J. Ziadeh; "An Inquiry into Islamic Influences During the Formative Period of the Common Law," by John Makdisi; "The Shari'ah: A Methodology or a Body of Substantive Rules?," by Ann E. Mayer.

The volume is in honor of Professor Ziadeh, a long-time member and supporter of ARCE.



THE  
NEWS  
FROM  
NEW  
YORK

#### Consortium News

We welcome as new members of the ARCE consortium: the Bioanthropological Foundation, whose head is Roxie Walker; and East Tennessee State University. The president of the university, Dr. Ronald Beller, is keen to strengthen the academic ties between the university and countries in the Arab World.

#### The 43rd Annual Meeting: Boston

The 1991 annual meeting will be held in Boston April 26-28, at the Back Bay Hilton, 40 Dalton Street, Boston, MA 02115. The host is the Museum of Fine Arts, and the chairperson of the local arrangements is Dr. Rita Freed, who is also serving as organizer of the ancient period papers and panels. For the Islamic period and modern papers, the local contact person is Dr. Barbro Ek, director of the Aga Khan Program for Islamic Architecture, Massachusetts Institute of Technology.



An announcement of the meeting was sent to all members in October, including the Call for Papers and details about the hotel arrangements. The Plenary Lecturer is Mark Lehner, who will have just returned from Egypt to address the meeting; the Annual Banquet Speaker is Dr. Doris Behrens-Abou Seif, the Islamic art historian. This year's Annual Banquet will be held in the Museum. Rita Freed organized the splendid Memphis meeting three years ago, and this year's meeting promises to be both unusual and fun. We hope you're planning to attend.

#### On the Development Front

Sheila Crespi, the Development Officer, announced toward the end of the year that in the last three months eight ARCE members had signed up as "Life Members." This is almost equal to the number of Life Members who joined up at this category of membership in the previous three years. They are: Linda Sue Butler, Charles and Evelyn Herzer, Donald Kunz, Thomas Judson, Peter Puraty, Gerald Vincent, and Christiana Walford.

We will be honoring all Life Members at the Boston meeting in April in a special ceremony. If you are interested in knowing more about Life Membership, please get in touch with Sheila, c/o the New York office.

#### Funding for Fellowships

The Ford Foundation has renewed the funding of the fellowship program for Egyptian graduate students pursuing doctoral research in development studies. These grants, which are available to Egyptian doctoral candidates enrolled in American universities, are reserved for scholars wishing to carry out research in Egypt as it relates to development issues in Egypt.

#### Fellowships and Grants

#### New York Lecture Series

The Fall program began with a lecture by Patricia Bochi, the 1989-90 Samuel H. Kress Predoctoral Fellow for Egyptian Art and Architecture, who talked about her research in the tombs of the nobles, and in particular on the iconography of the agricultural scenes. Zahi Hawass, chief inspector of Giza and Saqqara, spoke in October on recent discoveries on the Giza Plateau, including the relocation of the Valley Temple of the Great Pyramid. Professor Laszlo Kakosy, the Hungarian Egyptologist, who came to the United States as a guest of Brigham Young University, stopped off in New York to lecture on "late Egyptian Funerary Texts." He also spoke to the Egyptological Seminar of New York on his recent work at the Temple of Djehutimes. Andrey Bolshakov, curator of the Egyptian Collection at the State Hermitage Museum, Leningrad, described the Egyptian collections in the Soviet Union before a full house at the Institute of Fine Arts, New York University (which co-hosted the visit). He was followed a week later by Nimet Habachy, an authority on opera, who is well-known in the New York area as the presenter of a late night classical music radio program, "New York at Night." She provided a lively and

stimulating lecture on modern Egyptian history, centering her remarks on the opera, "Aida." Erik Hornung spoke at the Institute (sponsored by Timken Publishers) on depictions of the Book of the Dead in Valley of the Kings wall paintings. Lanny Bell closed the fall series with an absorbing talk on "The Role of the New Kingdom Temple as a Cultural Focus." Taking the Luxor Temple as the model, he showed how throughout history the Egyptians have reused and readapted their favorite places of worship.

The New York Lecture Series could not take place without the support of members in New York, and we would like to thank William Kelly Simpson, Wally Eldredge, Richard Fazzini, Nimet Habachy, Charles and Evelyn Herzer, Sally Johnson, Gerald Vincent, and Bob Bianchi for helping us.

#### The 1990 Symposium: Akhenaten: Hero or Heretic?

The theme of this year's ARCE "Annual Symposium on Egyptology" was the role of Akhenaten in the history of ancient Egypt. James Allen, who started off the proceedings, which unfolded at New York University on 1 December, posed the key question: what *really* happened at Amarna? In his section, he outlined the cultural frame that is known, and underlined the missing parts. He drew attention to the innovations in worship that occurred (Akhenaten was the first king who was worshipped for himself, not as an image of the gods), the police state that emerged, his efforts to insert the power of light (sun) in place of gods (thereby rendering him the first atheist, not the first monotheist, in Dr. Allen's estimation.)

Donald Redford followed with an analysis of the political history of the reign, noting in particular the huge success of the 18th Dynasty, the establishment of an effective bureaucracy, the world empire it created. The innovations of Akhenaten, in his estimation, destabilized this structure. Jan Assmann provided a new translation and structure for understanding the great Hymn to Aten. Erik Hornung elaborated in fascinating detail the history of the evolution of Western ideas about Akhenaten, from the earliest time he is mentioned in Egyptological texts (19th century) to the present. James Romano illuminated the art of Amarna, delineating what was innovative what was not new.

William Kelly Simpson was the moderator. A "round table" discussion period, in which David O'Connor was invited to participate, concluded the day. A reception followed at the Kevorkian Center.

About 200 people attended, including ARCE member Juliette Bentley, who came all the way from Australia. In a letter to the New York office, she wrote, "we never really arrived at any consensus as to whether Akhenaten was a hero or a heretic, did we? Perhaps he should be seen as both: they are not mutually exclusive, and one man's hero may be another's heretic, as Dr. Redford's comments on the Roman attitude to the Christians inferred.... [But] as the majority of the panel seemed to be of the opinion that Akhenaten was something of a precursor of scientific rationalism, perhaps we should add his name to that list."



## LOTUS CLUB 1991

*As we go to press, more than 80 people have joined the Lotus Club for 1991. Thank you to all of our charter members! Now we need fewer than 20 new members to match the Lotus Club Challenge Grants pledged by Dr. Afaf Lutfi al-Sayyid Marsot and Ms. Norma Kershaw. It's not too late to become a charter member. You can join the Lotus Club by sending ARCE a check for \$100 or more above regular membership dues (\$40). All contributions to the Lotus Club go directly to ARCE's Endowment Fund to help us expand programs and strengthen cultural links between Egypt and the United States. Your donation will also help us match a Challenge Grant from the National Endowment for the Humanities, which ARCE hopes to receive in 1991. Members of the Lotus Club receive the 1991 Lotus Club insignia pin, pictured above, as a symbol of commitment to these goals. And remember, all contributions to ARCE are tax-deductible to the fullest extent provided by law.*

*To join the Lotus Club, send a check payable to ARCE for \$100 or more above regular membership dues (\$40) to:  
ARCE, New York University, 50 Washington Square South, New York, New York 10012*

### CHARTER MEMBERS OF THE LOTUS CLUB

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Jere L. Bacharach  
Miriam Reitz Baer  
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Kate Bianchi  
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John J. Slocum  
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John S. Warner  
Robert L. Wilson  
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Omar Zaher



## People in the News

Dr. Philip D. Gingerich, director of the Museum of Paleontology at the University of Michigan, Dr. Elwyn Simons of the Paleontology Center at Duke University (a member of the ARCE consortium), and Dr. B. Holly Smith of Michigan announced in an article of *Science* the discovery of fossil evidence for a whale that had one hind legs and feet -- the first direct evidence of the whale's land ancestry. The discovery was made in the Egyptian desert 95 southwest of Cairo, and the team plans to go back to the area to carry out more work.

A small turquoise glazed faience figure of a hippopotamus, from the collection of Marion Shuster, who had purchased it from Edmond de Rothschild, who had bought it from someone else who could trace the figure back to a 1907 excavation in Egypt by the University of Liverpool, was sold at Sotheby's in London in July for an unheard of £528,000. It had been thought the hippo, which is from the Middle Kingdom period, would have fetched £125,000. The explanation for the unusually high price was that its provenance was so safely legitimate -- buyers could be sure that it did not form part of a grave recently looted. So commented Souren Melikian in an article in the *International Herald Tribune*. July 14-15, 1990.

The *Wall Street Journal* (21 August 1990) featured an article on the treasures in the Museum of Fine Arts, Boston's storerooms, which contains thousands of objects never or rarely on display. A recent show at the museum, called "Unlocking the Hidden Museum: Riches from the Storerooms" spotlighted some of the treasures, including 70 stone shawabtis from the tomb of Taharqa, the Nubian king. On the number of these and other Egyptian antiquities, Rita Freed was quoted: "You don't have to go to Egypt to excavate, you just have to go into our basement."

A long article in the international edition of *Newsweek Magazine* (19 October 1990) -- but not the American edition -- spotlighted the daunting problems facing the conservation of Egyptian monuments. Those problems are familiar to ARCE members -- pollution from ground water, foul air, tourism. Kent Weeks drew attention to the wall paintings that are crumbling as a result of the tourist influx; Peter Dorman pointed out the damage being done to Luxor monuments from ground water and tourism; Frank Preusser discussed the work of the Getty Conservation Institute at the Tomb of Nefertari; Mohamed Saleh bemoaned the current organization at the Cairo Museum. The article also reviewed what hopes the Egyptian Government, specifically the Egyptian Antiquities Organization has for the preservation of monuments in the Nile Valley.

The annexation of Kuwait was cast a pall on the museum world, as rumors of the dismantling of the collection of the National Museum have circulated, but the unsettled conditions in Iraq have also curtailed archaeological work that was being carried out in the region. Among those mentioned in a long Times article in September were Donald Hansen, ARCE Board member,

who had been working at Lagash (southern Iraq) in the spring, after a long hiatus, and Anne Ogilvy, an ARCE member but more importantly Treasurer of the American Center for Oriental Research in Amman, who commented on efforts made to insure the peace and tranquility of that Center. All expressed fear at the possibility of archaeological remains being severely jeopardized if war actually breaks out.

Before the Gulf Crisis erupted and severely dislocated the tourist trade in Egypt, numerous attempts were made to mount new and splendid artistic events at Luxor, at the Giza Plateau and other visually spectacular areas, such as had occurred in Luxor in 1989, with the production of "Aida." One was the inspiration of the famed Belgian choreographer, Maurice Bejart, who hoped to mount a huge and splendid new ballet, called "Pyramid," at the foot of the Great Pyramids of Giza. It came to nightmarish naught. An absorbing article in the *Los Angeles Times* last summer recounted the woes that befell the high artistic hopes, which, according to the article's author, Kim Murphy, collapsed due to bureaucratic interference. Customs, the Egyptian Antiquities Organization, the tax authorities, and freelance contractors all connived to add an unexpected half million dollars onto the total cost of the premiere, which in fact never occurred. The event was canceled, and the major backer for the ballet, a Belgian businessman, lost his mortgaged house in the process.

Archaeological Associates of Greenwich, CT, has an interesting program of lectures during the year. Bob Brier, for example, talked in November on the impact of Napoleon's campaign on Egyptology; David Moyer lectured in January on "The Life and Times of Ramses II," and other speakers discussed such varied topics as archaeological remains in Corfu and "frauds, myths and mysteries." For further information, write Archaeological Associates, 33 Byram Drive, Greenwich, CT 06830. Membership is \$20 a year.

## Recent Publications

Cheryl Ward Haldane, member in Texas, recently wrote "Shipwrecked Plant Remains," which discussed examining organic material from shipwrecks that can reveal a lot about when a ship sailed and what it was carrying, in *Biblical Archaeologist*, the March 1990 issue. In the same issue, her husband, Doug Haldane contributed "Anchors of Antiquity." Both had been members of a nautical excavation at Ulu Burun, Turkey, directed by George F. Bass of the Institute of Nautical Archaeology, Texas A&M University.

The Haldanes are coauthors of an article in the Spring issue 1990 of the *Institute of Nautical Archaeology Newsletter*, "The Potential for Nautical Archaeology in Egypt."

The International Association for Coptic Studies (IACS) is pleased to announce the creation of a new journal, published under its auspices and devoted entirely to Coptic studies. *The Journal of Coptic Studies* (ISSN 1016-5584) includes articles concerning Coptic language, litera-

ture, history, art, archaeology, and related subjects before the modern period. It aims to publish investigations that contribute to the enlargement of knowledge or the advancement of scholarly interpretation.

The *Journal of Coptic Studies* is edited by Gerald M. Browne (Urbana, IL) and Stephen Emmel (New Haven, CT), and it is published by Peeters Press, the outstanding orientalist publisher in Louvain (Belgium). The journal appears in one issue per year. Subscriptions at 1500 BF (US \$43) per year may be ordered from Peeters Press (Box 41, B-3000 Louvain, Belgium). Members of IACS are entitled to subscribe at a discount (1000 BF per year), but a member's discount subscription must be ordered through the IACS (contact Prof. Tito Orlandi, Via F. Civinini 24, I-00197, Italy).

Vol. 1 (Fall 1990): x + 157 pp., 7 plates; sewn brochure binding, acid-free paper, 24 cm.; ISBN 90-6831-256-1. Contents (Festschrift A. I. Elanskaja): Peter Nagel, "Bibliographie A. I. Elanskaja"; Stephen Emmel, "Coptic Biblical Texts in the Beinecke Library"; Peter Nagel, "Der Lanzenstich Joh 19, 34 im Triadon (Vers 487)"; William Brashear and Helmut Satzinger, "Ein akrostichischer griechischer Hymnus mit koptischer Übersetzung (Wagner-Museum K 1003)"; Hans Martin Schenke, "Ein Brief als Textzeuge für den mittagyptischen Dialekt des Koptischen (P. Mich. inv. 525)"; Rodolphe Kasser, "Marius Chaine et la these d'une relation phonologique privilegiee entre les langues coptes saidique et bohairique"; Bentley Layton, "The Coptic Determinator Syntagm and its Constituents"; Ariel Shicha-Halevy, "The 'Tautological Infinitive' in Coptic: A Structural Examination"; Hans Quecke, "Zur direkten und indirekten Rede im Koptischen"; Gerald M. Browne, "Coptico-Nubiana: A Coptic Vorlage for an Old Nubian Text"; Rodolphe Kasser, "A Standard System of Sigla for Referring to the Dialects of Coptic."

Vol. 2 (1991): Contents (memorial volume for P. du Bourguet): M.H. Rutschowskaya, Dominique Benazeth, and Jean Luc Bovt, "Pierre du Bourguet s.j." (with bibliography); Dominique Benazeth, "Elements de frises coptes provenant de Tod"; Jean Luc Bovot, "Une curieuse construction en briques rondes a Tod"; R.-G. Coquin, "A propos du 'thorakion'"; Gawdat Gabra, "Bemerkungen zu einer Terenuthis-Stele im Koptischen Museum"; Wlodzimierz Godlewski, "Some Remarks on the Faras Cathedral and Its Painting"; Rodolphe Kasser, "Le Papyrus Bodmer III reexamine"; Bentley Layton, "Two Unpublished Shenute Fragments Against Kronos: Layton, *Brit. Lib.* Nos. 90 and 91"; Otto F.A. Meinardus, "Über den armenischen Ursprung der Kynocephaloi-Ikone im Koptischen Museum zu Alt-Kairo"; Claudia Naureth, "Mythologische Themen in der Zkoptischen Kunst--Eine Bestandsaufnahme"; M.H. Rutschowskaya, "Quelques rares peintures sur toile de lin à l'époque copte."

ARCE Member T. M. Simms has published a book called *Behind the Bible*, which, according to Mr. Simms, is the first study of the Bible to depend heavily on Egyptian sources. It is available from: P.O. Box 475, Houlton, ME

04730 at the cost of \$23.95 (including postage and handling).

Lawrence Michael Berman, ed., *The Art of Amenhotep III*, with contributions by Bernard V. Bothmer, Betsy M. Bryan, W. Raymond Johnson, Arielle P. Kozloff, Karol Mysliwiec, James F. Romano, William Kelly Simpson, Christine Strauss-Seeber, and Claude Vandersleyen. Published by Indiana University Press, \$19.95.

*Archaeological Fieldwork Opportunities Bulletin*, listing current and ongoing archaeological programs for 1991, is now available from the Archaeological Institute of America, 675 Commonwealth Avenue, Boston, MA 02215, at the cost of \$12.50 for non-members, \$10.50 for members.

The Mediterranean Quarterly is published by Duke University Press, 6697 College Station, Durham, NC 27708. Individual subscriptions cost \$24; institutional subscriptions are \$44.

## Upcoming Conferences and Symposia

The Sixth International Congress of Egyptology, will be held in Turin, 1-18th September 1991. For further information, Congress Gallery, Via Massena, 48, 10128 Torino, Italy. American members may contact the Egyptian Department at the Museum of Fine Arts, Boston, (617) 267-9300.

**Note: ARCE expects to provide a low-priced group flight to Torino for this event. Contact the New York office for information.**

Fordham University's Middle East Studies Program is sponsoring the 1991 Holman Symposium on ancient Egypt. This year's program is entitled "Costumes and Hair-styles in the New Kingdom: Reality, Image, and Status." The event will take place on Saturday, March 9, from 9 am to 4 pm at Fordham's Lincoln Center campus in Manhattan.

Guest speakers include Lyn Green of the University of Toronto; Rosilind Janssen of the University of London; and Gay Robins of Emory University. Byron Shafer of Fordham will chair the program. Reservations are required. For information, contact Ralph Valente, (212) 841-5375 or 5373.

## Chapter News

The ARCE Executive Committee has just chartered a new chapter in Orange County. The President is Edith O'Donnell; the secretary/treasurer is Niko Theris. For members in the area wishing to have more information about its program, contact Niko at 270 Cliff Drive, Apt 7, Laguna Beach, CA 92651.

### Southern California

A symposium in July on Amarna, and featuring Geoffrey Martin and Bill Murnane as main speakers, drew a heady and enthusiastic crowd of 370, thanks to Noel Sweitzer's organization and good publicity in the *Los Angeles Times*. She reports it also realized 35 new members for ARCE in the Los Angeles area.



Lectures in the Fall included Gamal Mokhtar, who spoke on the restoration of Ramses II's mummy by the French, Mrs. Margaret Orr, who reminisced about her father's role in the finding of the Tutankhamun treasure (he was Arthur Mace); Dr. Friedrich Junge of Gottingen University, who lectured on "Art ion the Middle Kingdom;" John Ray of Cambridge University, who talked on "The Mind of the Ancient Egyptians;" Zahi Hawass who gave his talk on recent excavations at Giza.

#### Arizona

Richard Wilkinson, president of the Arizona chapter, has organized a lively group of speakers. Donald Redford spoke in September on "New Light on Akhenaton: Recent Discoveries in Karnak;" Mark Lehner lectured on "Uncovering the Mysteries of the Great Sphinx" in November, and in December, Anthony Spalinger came and discussed "Egyptian Calendars and their Astronomical Origins." The lectures attract audiences of a hundred or so. If you need information about the chapter's activities, contact Penny Clifford, at 4719 Brisma del Norte, Tucson.

#### Washington

Elections in the Washington chapter occurred in November. The new president is John Sarr. The secretary is Mary Sebold. John can be reached during work hours at (202) 789-1020.

In October, the group heard Dr. Kakosy lecture on Egyptian religion, and Zahi Hawass on recent excavations at the Giza Plateau. John Sarr is offering a course on hieroglyphs, and anyone interested in taking the course or knowing more about it should call him at the number above.

#### South Texas

David O'Connor was a featured speaker in November, when he gave a talk on "The American Discovery of Ancient Egypt," outlining the particular contributions of American museums and universities to our knowledge of Egypt's past. Before the talk, the San Antonio Museum of Art hosted the local chapter and the local members of its Ancient Friends Society to a reception in the Museum.

#### News of Fellows

Lois Aroian (Fellow 1971-73) has been assigned as political counselor in Beirut. Until she is posted abroad, she can be reached at the Department of State, Damascus Desk, Washington, DC 20512-6110.

Bob Fernea is an ARCE/NEH Fellow in Cairo this year. He is carrying out research on the contemporary Nubian community.

Candy Keller was granted tenure at the University of California, Berkeley, and promoted to associate professor. She spent the fall term working at the Department of Fine Arts, Harvard University.

Emily Teeter (Fellow 1985-86) has been appointed Assistant Curator at the Oriental Institute Museum, University of Chicago. She took up her post there last September.

### IN REMEMBRANCE

#### LOUIS AWAD

Louis Awad, who was called "one of the most influential literary critics and proponents of Western culture in the modern Arab world" in an obituary notice that appeared in *The Guardian* (27 September 1990), died September 9, 1990. He was 75.

His contributions included translating into Arabic works by Aeschylus, Shakespeare, Shelley, Hardy, Joyce and Eliot, and his introduction of Eliot is said to have had a profound impact on the modern development of poetry in Arabic. He was also the editor of the literary page of the *al-Ahram*, and from this secular position, separated from the ulama of al-Azhar, wielded great influence on contemporary literature. His steady voice against fundamentalism earned him enmity from that front.

"The 1960s and the early 1970s were the time of his great influence," the writer in the *Guardian* obituary continued, "but the stock, pugnacious figure was still there in the office next to [Naguib] Mahfouz's when I was in Cairo last year canvassing opinions on the Rushdie affair, writing his memoirs, and still energetically contesting the gains of religious fundamentalism.

"He reminded me of the suppression in 1980 of his Introduction to Arab Philology, which used comparative linguistics to argue that Arabic was basically related to the Indo-European languages. How could this be, protested the aghast elders of Al-Azhar, since the Koran is God's voice, and its holy language therefore antecedent to history itself, let alone the evolution of Indo-European vowel-shifts?"

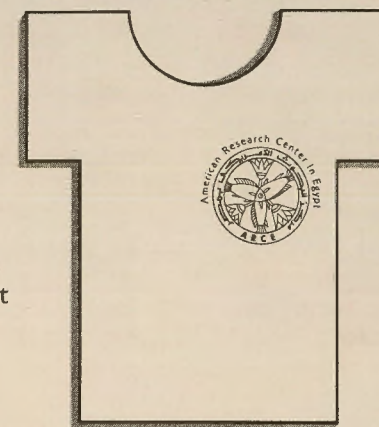
Born into a Coptic family in Upper Egypt, Awad was educated at Cairo and Cambridge Universities, and received his doctorate from Princeton (his dissertation dealt with the Prometheus theme in English and French literature.) Upon his return to Egypt, he held a university post for a while, but fell afoul of the Nasser regime, whose militarism he protested. His outspoken views landed him in jail, followed by a period of exile. In 1961, Mohamed Heikal installed him in the position at *al-Ahram*. He helped found the Arab Academy, which made inexpensive editions of the classics of world literature available to a new generation of Egyptians.

One of his many published works, *The Literature of Ideas in Egypt*, is a translation, with introduction, of seventeen leading Arabic literary writers from the period 1798 to the early 1950s. This volume, published in 1986 and available from Scholars Press (Decatur, Georgia), was produced with the assistance of ARCE staff in Cairo and the University of California at Los Angeles and funds from the Smithsonian Institution's Foreign Currency Program. It is part of the "Arabic Writing Today" project that ARCE was associated with in the 1970s.

#### SAYED TEWFIK

Upon going to press, we learned with profound sadness of the sudden death of Prof. Dr. Sayed Tewfik, chairman of the Egyptian Antiquities Organization. We hope to prepare a longer note on him for the next issue of the Newsletter.

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